

The Baptist Record

THY KINGDOM COME'

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, September 24, 1942.

NEW SERIES—VOLUME 44.—NO. 35.

Houston Baptists Celebrate 100th Anniversary



REV. W. C. STEWART

Sunday, September 20, marked the 10th anniversary of the founding of the Baptist church in Houston. Features of the anniversary celebration were: A sermon by Rev. Hendon M. Harris, returned missionary from China; a history of the church by Miss Fairy Goss and Mesdames E. E. Thornton and B. M. Smith; and an address by the pastor, Rev. W. C. Stewart.

The day also was the 18th anniversary of the pastorate of Bro. Stewart.

When the town of Houston was laid out in 1841, Col. Joel A. Pinson, who donated the town site, also directed that specified lots were to be given to the Methodists, Baptists and Presbyterians. In 1842 the Baptist church was organized with fourteen members; two of them were negro slaves. The first building was erected in 1852.

In 1905, during the pastorate of Rev. E. E. Thornton, the old church and lot were sold and the present lot bought. A new brick building was then erected. It was dedicated in 1910.

The following have served as pastors since the organization of the church in 1852: Elder Keeny, Elder Martin, M. W. Chrestman, Bob Thompson, W. L. Gideón, R. L. Burgess, J. W. Gillon, A. C. Ball, J. C. White, T. R. Paden, E. E. Thornton, A. W. Lusk, Hudson, L. A. Moore, G. W. Riley, R. L. Gillon, Wayne Allison, D. A. Hodges, W. C. Stewart.

According to members, the oldest members are Mrs. E. E. Thornton, Dean Dulaney and J. M. Kirby.

BR

Baptists Will Celebrate Organization Of British Baptist Missionary Society

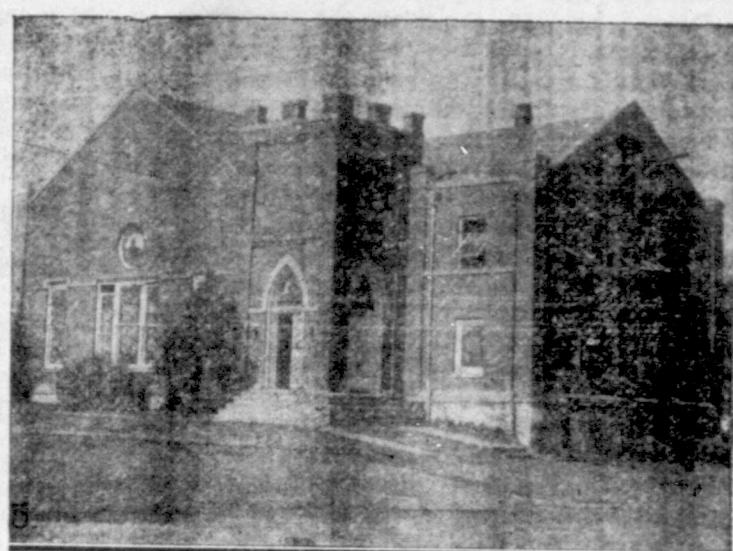
Let me, as briefly as I can, sketch the story of the organization of the British Baptist Missionary Society as the result of William Carey's impassioned sermon in 1792, and the plans by which he was sent out to India as the pioneer missionary of modern times.

It was at Kettering, England, on October 2, 1792, that a small group of Baptist preachers met to consider the resolution passed at the Northampton Baptist district association in its meeting at Nottingham the previous May, following the "deathless sermon" by William Carey, Wednesday morning, May 31, 1792. The resolution:

"Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathen."

When they got to Kettering on October 2, they went to the Little Meeting (The Baptist chapel's name), and opened the meeting. John Ryland, pastor at Northampton, preached the morning sermon, having for his text: "I the Lord work a work,

(Continued on Page Sixteen)



HOUSTON BAPTIST CHURCH

Dr. Ellis A. Fuller Inducted As President Of Southern Baptist Seminary

C. E. Bryant, Jr.

Affixing his name to an 84-year-old Abstract of Principles drawn up and approved by the Baptist Convention of South Carolina in founding the institution in 1858, Dr. Ellis A. Fuller was inducted September 15 as sixth president of the Southern Baptist Theological Seminary.

Dr. Fuller, returning to the school of his training after 20 years in the pastorate, will be inaugurated officially October 15, but took over the reins of administration when the 1942 session opened. He succeeds Dr. John R. Sampey, member of the faculty since 1885 and president since 1929.

The retiring president holds the title president emeritus and continues as professor of Interpretation of the Old Testament.

The historic abstract, really a 20-point statement of fundamental faith to which the institution charter requires the Seminary faculty to adhere, has been signed by every faculty member in the school's history. All names have been signed to the original copy, penned in longhand in a ledger.

Dr. Fuller's name was the 33rd signature. Dr. S. L. Stealey, until recently pastor of the First Baptist Church of Raleigh, N. C., signed his name just ahead of Dr. Fuller's, becoming associate professor of church history.

Dr. Sampey's signature, written in 1885, is the eighth in the book, signifying his long and faithful service to the institution which trains young men to preach the gospel throughout the world.

As he took office, Dr. Fuller reminded the Seminary faculty and students "we are living in terrific times, and must make capital of these days of preparation to do our part in rebuilding the world on a different basis."

He said that the \$5,000,000 values of the Seminary campus and buildings would be worth nothing except for the faculty and student body and called both groups to maximum teaching and study. He termed as "a genuine joy and high privilege" his connection as a co-worker with the faculty, and recalled he had studied at the feet of some of them.

BR

Rev. James W. (Jimmie) Middleton, pastor of the First Baptist Church, San Angelo, Texas, and former pastor at Clinton, has been called as pastor of the First Baptist Church of Atlanta, Georgia. This church has been pastorless since Dr. Ellis A. Fuller resigned to become president of the Southern Baptist Theological Seminary at Louisville, Kentucky. Dr. Arch C. Cree is now serving as supply pastor at First Church, Pine Bluff, Ark.

R. G. LeTourneau To Speak At Gloster

R. G. LeTourneau, known as the Christian business man, will address a mass meeting at speaking that night.

Rev. C. Lee Bullard, pastor of Galilee Baptist Church, of Gloster, is urging that the people of Southwest Mississippi take advantage of this unusual opportunity to Gloster on the night of October 8. The meeting will be held in the Baptist church.

The Mississippi Association will have a one-day session, with Mr. LeTourneau

hear one of the outstanding Christian men of the present generation. Those who have heard Mr. LeTourneau will need no urging to hear him again, those who have not, will be losers if they don't.



R. G. LeTourneau



Dr. George W. Truett, who is now beginning his forty-sixth year as pastor of the First Baptist Church of Dallas, Texas.

1,126 New Members In Two Years

It all happened in the Nashville, Tennessee, Association during the Southwide Sunday School Clinic and Rural Training Conference which was held August 30 through September 13. The reports came in on the last Sunday afternoon when some 500 representatives from 42 churches gathered to tell and to hear what had happened among them during the days of the Clinic. When they had finished their reports it was found that 1,126 new members had actually been enrolled in these Sunday Schools in two weeks. And surely what happened in Nashville could happen in any association in the South, proportionately.

Really, the big work actually started on Sunday afternoon, August 30, when 1,974 census takers went afield and brought in the names of more than 25,000 prospects for these schools. These prospects were all carefully checked and listed by age groups and assigned for visitation, and on Sunday, September 6, a thousand or more people went visiting, urging them to come to church and Sunday School. It was glorious work!

Then during the evenings of September 7-11, individual church training schools were held in 47 churches, with 175 classes being taught. The actual enrollment in all of these classes reached the grand

(Continued on Page Six)

Sparks and Splinters

Rev. L. F. Haire, pastor of the Bruce Baptist Church, is to have Brother E. C. Williams and Miss Carolyn Madison with him in a Sunday school enlargement campaign beginning Sunday, September 27. They will meet in their new brick building and have ample quarters for all church activities. They are planning to reach every possibility.—Reporter.

Dr. L. L. Carpenter, of the Department of Bible, Baylor University, has been elected editor of the Biblical Recorder, the Baptist state paper of North Carolina. Dr. Carpenter is a native of North Carolina and an alumnus of Wake Forest College. We have to give our readers more information about Dr. Carpenter in a later issue.

Rev. T. A. J. Beasley assisted Pastor W. C. Stewart in an ordination service at Center Hill church in Pontotoc county. The deacons ordained were Brethren Pitts, Grant and Lasser.

Rev. J. H. Sherman has been called as pastor of Enon church, in Panola county. According to Mrs. Chester Ledbetter they plan to go on the budget plan and also adopt the EVERY FAMILY Plan.

Magnolia: Our fall program begins with unusually bright prospects. Crowds are large. In the last two Sundays there were nine additions. Six were baptized last Sunday. Dr. J. D. Grey of New Orleans will preach in our revival beginning January 31.—A. E. Pardue.

County Line, Rankin County: Our revival was a great success. Rev. B. E. Massey of Laurel was the visiting preacher. There were 34 additions. Plans for a new building were set in motion. Both the Sunday School and B. T. U., were strengthened by the revival.—Reporter.

Rev. D. W. Nix, pastor of Juniper Grove Church, Poplarville, Mississippi, has completed a two weeks tent revival series at the Mozley Drive Baptist church, Atlanta, Ga. Rev. S. M. "Happy" White is the pastor. There were 35 additions. Dr. Nix was ably assisted in the musical program by the pastor, the Grace Note Trio, and a fine eight piece orchestra.—Reporter.

Miss Martha Franks writes: "The International Settlement in Shanghai is about as safe a place as you could find in the Orient. Food supplies are still obtainable. Our missionaries have necessities but not many 'frills.' They have cut down their menus, as could be expected in a war-torn country, but they still have a fairly balanced and adequate diet. All of our missionaries in Shanghai are going right along with mission work. Much of it is different from ordinary peace-time work, but they are so grateful to be able to serve the Chinese people and witness to them of the power and love of God during these distressing times."

Rev. P. W. Martin, the native pastor of the Pilgrim Baptist Church in Issele, Nigeria, writes: "We would like for you to make mention of our gratefulness to all Southern Baptist missionaries in this country. They are helping us in the real sense. We would like for you to assure them that we do appreciate their cooperation in all the lines. They are indeed God-sent people to this land and we hope that all of us working hand in hand will be able to conquer in the great battle that is ahead of us."

Rev. Samuel Villa, a consecrated Baptist pastor in Spain, writes that at a recent service in Madrid there were over four hundred in attendance, that seven converts were baptized although public confession of Christ incurs manifold hardships. At that same service nine others were converted and publicly avowed their acceptance of Christ as their Saviour.

To County Line church, Neshoba county: Your are receiving this, your denominational paper, from the church of which you are a member. We desire that you read with interest and profit to yourselves. To keep abreast of the times in what Baptists of Mississippi and elsewhere are doing it is necessary to read up-to-date material. This you will find in **The Baptist Record**.—Ray Truitt, Pastor.

The newly elected officers of Calvary Baptist Church, Jackson, will be installed at the morning service, September 27th. The ordinance of the Lord's Supper will also be observed at this time. The ordinance of baptism will be observed at the close of the evening service.

The 67th session of the Calhoun Baptist Association adjourned today after a very busy two day session with our church here. Forty churches in the body and thirty-seven gave good reports. Membership, seven thousand, one hundred five. Baptisms, four hundred-three. B. T. U.'s nine, Sunday Schools, twenty-six. Fine reports on all phases of the work among the churches. Have thirty ordained ministers, Rev. L. F. Haire was elected a member of the state board. Following brethren from Jackson represented the various phases of the state organized work: Auber J. Wilds, state board; H. T. McLaurin, Now Club; E. D. Estes, state evangelism; N. S. Jackson, Anti-Saloon League; A. L. Goodrich, The Record, and W. G. Mize, the orphanage.—W. M. Shelton.

Don't blame officials for not outlawing liquor. They are representatives of the people. The liquor traffic goes on not because the business man wants a bottle of beer at the end of his workday but because somebody is making money out of it and because the church is asleep.—J. B. McLaurin.

"Our forefathers existed without sugar until the thirteenth century; coal fires were unknown until the fourteenth; buttered bread came along in the fifteenth; they did without potatoes or tobacco until the sixteenth; coffee, tea or soap until the seventeenth; puddings until the eighteenth; gas and electricity until the nineteenth; canned food until the twentieth. If our sturdy forebears who blazed the way for the luxuries of life managed in many instances to get along without even the bare necessities, surely we can deny ourselves the non-essentials so as to contribute to the defense of our beloved democracy."—North Carolina Christian Advocate.

A Negro preacher is said to have put the following advertisement in Saturday's paper of the city in which he lived: "In the promulgation of the gospel three books are necessary: the Bible, the hymn book, and the pocketbook. Come tomorrow and bring all three." This is an old story, but it serves to emphasize a truth which will never grow old.—Watchman-Examiner.

A minister, walking along the highway, observed a man breaking stones. The man was kneeling so that he might work more effectually. In passing by and greeting him, the minister said, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, pastor," he said, "you do not work on your knees."—Baptist New Mexican.

The real issue of the war is "whether Christianity and all that it means is to survive," Lord Halifax, British ambassador to the United States, declared in a radio address over an NBC network (Sept. 20). He said that although the war is one of "liberation for enslaved peoples," it is also a struggle "to keep open the road from a Christian past to a more Christian future."

According to Pastor C. Lee Bullard of Galilee church, Gloster, the Mississippi Association will meet on October 8 only and not on October 8 and 9 as previously announced. On the night of October 8, R. G. LeTourneau will address a mass meeting in the Baptist church at Gloster. See another page for an announcement of the LeTourneau meeting.

A meeting of the district chairmen and other leaders in the "Mother" Berry Memorial movement is being called by Frank L. Fair, general chairman, at the First Baptist Church, Jackson, September 24, at 2 p. m. Mr. Fair will preside at the meeting, and brief inspiration talks will be made by Judge O. B. Taylor, Dr. D. A. McCall, Mrs. Tom Hederman, Jackson; President Lawrence T. Lowrey, Blue Mountain; Dr. P. I. Lipsey, Clinton; and Mr. Fair. Frank E. Skilton, Blue Mountain, will discuss the plan of action. A transcription of Mrs. Berry's last public address will be given.

THE ART OF BUILDING WORSHIP SERVICE is a book that should be in the hands of every pastor and any others in charge of religious programs. It presents in an understandable way various plans for making our worship services more worshipful. The author is Dr. T. B. McDormand, director of Christian Education of the Baptist Union, Western Canada, Edmonton, Alberta. He has wide experience as pastor, conference and assembly leader. The book is published by the Broadman Press and may be ordered for \$1.50 from your Baptist Book Store.

According to the bulletin of the First Baptist Church of Indianola, they have had 24 additions in recent weeks.

Forrest City, Ark.: First action of the newly-formed ministerial alliance, composed of Protestant Catholic and Jewish ministers here, was to secure Bible study in Forrest City schools two periods each week. The alliance has also requested that all school activities be discontinued on Wednesday night of each week so that students may be free to attend mid-week prayer services if they so desire. (We tried to introduce this plan while pastor at Pontotoc. We were told that it was illegal in Mississippi. Editor.)

On August 25th we completed a large study course week with the Terry's Creek Baptist Church, RFD, Magnolia. Their Training Union has about 85 members and we gave out over 60 diplomas for these courses. We are now beginning to re-work the Training Union in the Magnolia Baptist Church and hope to have some gratifying results to report soon.—Ralph W. Gilbert.

EUDORA: We had 32 additions during our revival. The V. B. S. attendance reached 127. The Record is proving to be a wonderful assistant pastor.—E. C. Horton, Pastor.

ESCATAWPA: We recently held a successful V. B. S. The hours were from 4:00 to 7:00 p. m. The enrollment was 74, and the offering for Chinese Relief was \$10.00. Rev. V. C. Windham is pastor and Miss Gladys Bryant served as principal.

"In Quest of the Best," is a book of good sermons by Rev. Porter M. Bailes, pastor of the First Baptist Church, Tyler, Texas. I read them with interest and believe that they are well worth the price—\$1.00. The publisher is Zondervan Publishing House, Grand Rapids, Mich.

Rev. Homer McDonald has organized a church in Leake county, near Lena. No service had been held in the community in eighteen years. Recently a Clarke College student, Rev. A. A. Jackson, held a brush arbor meeting. There were 24 additions. Fifty have been enrolled in the Sunday School, a church lot has been donated, a pastor called, messengers elected to the association and the EVERY FAMILY Plan adopted. Contributions are needed and may be sent to Rev. Homer McDonald, Lena, Miss.

On September 2, William L. Ball, Jr., was ordained to the gospel ministry at Earle Street Baptist Church, Greenville, S. C. Mississippians and Mississippi College students will remember him as assistant pastor at Clinton. He resigned his work at Clinton last spring. It is reported that Brother Ball plans to become a naval chaplain.

Mississippians attending the recent Southwide Sunday School Clinic at Nashville, Tenn., were: John A. Farmer, Enterprise; Rev. Eugene J. Farr, Agricola; Mrs. Taylor Howard, Water Valley; J. L. Jenkins, Fairview (Sunflower county); Rev. M. C. Waldrup, Lyon.

BR JAPAN TRYING TO EXTERMINATE CHRISTIANITY

It is not generally realized that the war between Japan and China, which entered its sixth year last week, is now the longest major war in recent times and least of all Japan imagined that it would go on so long. As it lengthens, the Japanese are increasing their ferocity and turning their enmity increasingly against European missionaries in China. Last week the London Missionary Society received news that eight missionaries of its Hongkong staff are now interned in Gaol. Missionary colleges and churches are being closed and destroyed in central China. Rev. A. M. Chirgwin, in his monthly circular letter, gives a piece of fresh news which he regards as really sinister. Bishop Abe and Mr. T. Matsuyama, M. P., two leaders of the Japanese church, recently went to Shanghai and announced their intention to open a Shanghai branch of the Japanese church and stated that it would be well for the Chinese churches to cooperate closely with them. Now a cryptic cable has been received which is interpreted as meaning that the Chinese Christian churches and institutions generally are being required to enter into a church organization under state control and supporting itself without foreign financial aid. Thus western missionaries are to be eliminated and western money repudiated as has been done in Japan. As Mr. Chirgwin points out, this holds out a grave threat to the integrity of the Christian church by cutting off the Chinese churches from the churches of the West.—Arthur Parritt, in *The Baptist Times*.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.

"A good thing to remember,
And a better thing to do,
Is — work with the construction gang,
Not with the wreckin' crew."

I

THE 1943 SOUL WINNING CRUSADE

Pastor J. S. Riser, Jr., moderator of Tippah County Association, writes:

"Tippah County Baptist Association voted unanimously and enthusiastically in our annual session that we recommend to the churches full cooperation in the Statewide Evangelistic Crusade during 1943. Because of so many of our high schools in Tippah county closing, as a rule, during the week of April 11, we voted to recommend the week of March 21st, instead." You will note this association felt perfectly free to change the suggested date to suit the local situation. The evangelistic committee, the Convention, the Board, this office—all recognize and rejoice in this freedom in cooperative effort for Christ's sake.

Pastor J. D. Thompson, Booneville, says Prentiss County Association voted to enter in full the 1943 Evangelistic Crusade. They voted the week of January 24, as the date, rather than the one suggested. They wanted to get away from "crop planting" time.

Tate County Association had a good annual session and voted to endorse heartily the evangelistic program, according to Pastor F. M. Purser, Oxford. He represented the Board in the meeting. Dr. H. L. Martin was named Associational Evangelistic Director.

We did not get to remain through the afternoon session of the Monroe County Association, but Brother A. J. Wilds sends a message informing us that they voted to engage in the 1943 Evangelistic campaign. Pastor C. A. Alexander, Aberdeen, was named Evangelistic Director for the Association.

Moderator Hooker writes: "The Alcorn Association voted 100% for the spring meeting."

II

RE: 1943 EVANGELISTIC CRUSADE

This question comes: What will a pastor of four churches do when all his churches are in one county and all are in the Crusade the same week?

Answer: We have run upon that problem in each county campaign. It is desirable for a pastor to be on the ground at each church during a revival. He cannot do it in the above circumstances. He may visit around among his churches during the week and be very helpful. He will decide the order and the time given each.

Question: What of the transportation problem?

Answer: God's Kingdom went forward before there were autos. God's people made the various continents before the day of autos. The devil will take over these days unless God's people stay at His work. What sort of state and nation will we preserve for our boys on the firing lines?

Question: Suppose the date suggested is not suitable to one section?

Answer: Select a date under the guidance of His Spirit that IS suitable. Keep it within the season outlined.

People are going somewhere. Why not provide that place at the church. People need spiritual ministry NOW! Let us do our part as the people of God!

III

Interested congregations were present at River Avenue, Hattiesburg. Pastor E. M. Bilbo told us they had held three revivals this year. Small wonder the spirit of evangelism was in the air. Two for baptism. The church has accepted the NOW CLUB goal.

The Benton County Association was well attended. Pastor W. B. May proved a good moderator. A fine spirit prevailed. All but four churches had given to missions, evangelism, etc., at home AND around the world.

Monroe Association had a banner attendance, so they said. Several pastors and field men were

present. The association was most considerate. May our God continue to bless them. Only three churches failed to send Mission offerings, etc., for the year. We believe these will come to respond. Pastor V. W. Owings, moderator, was certainly courteous to us.

We rushed back to Jackson and found the Calvary prayer meeting room packed with worshippers. An inspiration! Just to see them! Small wonder Pastor Bowen is always happy!

We were prevented attending Lee and Itawamba Associations by the important Executive Committee meeting, and volume of details left to clear.

IV

"MOTHER" BERRY ENDOWMENT DONORS

Contributors to the special Blue Mountain Campaign now under way may need to be reminded that they may make their contributions through their churches and this office. In that way the churches, individually and collectively, get the benefit of the testimony therefrom. Christ loves His church! Ephesians 5:25-27.

We will pass every penny right along to the college.

V

It is going to take all the available preacher and laymen power to successfully lead in the great 1943 Statewide Evangelistic Crusade.

First — You will call upon God.

Second — You will avail yourselves of the help of your fellow pastors. Preachers are going to preach better than ever in that period.

Third — We have several laymen of the State and South who are capable of filling pulpits under the hand of God's Spirit.

Fourth — Your state workers expect to have an humble part in this greatest Baptist effort in soul winning.

Fifth — Some of our Southwide workers have expressed a gladsome desire to participate. We refer to the Sunday School Board, Executive Committee, Home and Foreign Mission Boards, Seminaries, etc.

Sixth — There are out-of-state preachers in Memphis, St. Louis, Louisiana, Texas, Alabama, etc., who doubtless will be available. I Cor. 12. Eph. 4:11f. Matt. 9:37-38.

VI

Pastor Pfeifer, Mississippi College student, is leading his rural churches in excellent programs. At O'Zion we found a good congregation. They were ready for the Sunday school lesson, a talk on Mississippi and Southern Baptist work, and a Gospel sermon.

We rushed back for a ministry of comfort at the funeral service of L. B. Busby. We knew him and his family as faithful church folks and growing Christians. They attended several revival services at Daniel Baptist Church this summer. They were good friends in Christ along the way. John 14.

VII

Did you ever hear a fellow under the guise of a "religionist," sometimes a Baptist, ranting around in declamatory fashion, "I do not believe in the causes we hear about." Doubtless he does not. The devil does not believe in them either!

Jesus believed in Causes—great ones! He declares "for this CAUSE came I into the world, that I should bear witness unto the TRUTH." John 18:37. The "truth" is one thing the above ranted has proven to the writer he knows not too much about! Jesus identifies Himself as TRUTH in John 14:6. Mississippi Baptist business is that of propagating the Truth!

In John 12:27 we hear Jesus saying, "Father, save me from this hour: yet for this CAUSE came I unto this hour."

What cause? Answer: The cause of self-giving; the cause of sacrificing Himself to save others—v. 32. The ranters are willing to sacrifice others but manifestly are very desirous of saving themselves!

Paul believed in CAUSES! He said to Titus, "For this CAUSE I left thee in Crete, that thou shouldest set in order the things that are wanting," etc. Titus 1:5.

Instead of order the ranted who does not believe in CAUSES introduces disorder, chaos, confusion, and discord.

Today, as then, the word of God says to those whose tongues cause confusion, "Let all things be done decently and in order." I Cor. 14:40.

Yes, with Jesus and Paul we believe in CAUSES.

VIII

Most churches we know need not fewer, but more

services! It matters not how or when these services may be held, the churches need more services! His churches need more services, as a rule, on Sunday! Certainly during week days!

How many churches within your knowledge do it this way, "and DAILY in the temple, and in every house, they CEASED NOT to teach and preach JESUS CHRIST"! Acts 5:42.

Most folks protect themselves regarding church attendance. Few get overheated rushing in that direction too frequently. Yet, many have the joyful attitude of the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122:1.

Folks attended and neglected the church services when there were NO automobiles. Hebrews 10:24-25.

"Why is the house of God forsaken?" Nehemiah 13:11. "And I gathered them together, and set them in their place." A good pastor-heart!

Part-time churches should not combine services as Sunday school and Training Union on "off preaching days." Rather let one hour and service follow the other. Few members of part time churches spend enough time as it is at the house of the Lord.

Then, go out to do His work!

Paul's method was—"And from Miletus he sent to Ephesus, and called the elders of the church.

"And when they were come to Him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.

"Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by lying in wait of the Jews.

"And I kept back nothing that was profitable unto you, but have showed you publicly, and from house to house.

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:17-21.

Paul's spirit is revealed in—"And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there.

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

"Wherefore I take you to record this day, that I am pure from the blood of all men.

"For I have not shunned to declare unto you all the council of God." Acts 20:22-27.

BR

WHEN IS THE MINISTERIAL STUDENT ELIGIBLE?

The ministerial student, whether in college or seminary, is eligible to participate—with his church and state board—in the Minister's Retirement Plan the very first day he becomes pastor of a church. This church may be a quarter-time or half-time, but the young minister will safeguard his own future retirement fund by starting his participation in the plan immediately. He will thereby have his service record complete—and avoid any deductions which would be caused by postponing this important step.

To serve the ministerial students who will accept their first pastorates within the next few months will be a privilege. Write me for application blanks and further information.

D. A. McCALL, Executive Secty.-Treas.
Baptist Building,
Jackson, Mississippi.

BR

"Alcohol imposes upon youth, stunts youth, defeats youth, robs youth, debauches youth and destroys youth. Thus it becomes youth's duty to make the protest. I want to see students definitely committing themselves against beverage alcohol." —John L. Hill.

Due to a typographical error, it was stated that Brother L. V. Martin, assistant pastor of First church, Greenville, was formerly assistant pastor at Gordon's Creek church, Atlanta, Ga. The correct words were Gordon Street church.

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SEPTEMBER IS A CHALLENGING MONTH

September is an important month with Mississippi Baptists. It is a month of harvesting with Baptist farmers. Since early spring they have been planting and cultivating crops. Now they are harvesting the crops. Many merchants have sold merchandise on credit. They too are interested in the harvest. The amount of the harvest determines how well they will collect.

AND many Baptists are planning to make gifts to the support of the organized work and their gifts will be measured by the harvest.

For weeks the good women of the W. M. U. have planned and prayed over their Margaret Lackey State Mission Offering.

Our State Mission Work is greatly dependent on the offerings for State Missions which are now being and will be made in the next few weeks.

God has been good to Mississippi Baptists. The crops are bountiful. The prices are good. Many are working for higher wages than ever before. Most Mississippi Baptists are in better financial circumstances than ever before, or at least than in a long time.

As our incomes increase, we should increase our gifts. All of us can quote with enthusiasm the verse, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but should have everlasting life." But there is not the same enthusiasm when we quote the verse, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered you."

As a prominent Mississippi Baptist said:
"We are not asking for your money but for the LORD'S MONEY FOR THE LORD'S WORK."

There has never been a time when State Missions was more important. Never was State Missions more challenging. There is the challenge of evangelism, aiding weak churches, church building aid, Sunday School work, Training Union work and Student Work. And now there is the challenge of the Army Camp Work. Many thousands of young men from all over our country are in the several camps over the state.

LET'S ALL HAVE A SHARE IN STATE MISSIONS.

BR

CHRISTIAN WORLD MISSIONARY BIRTHDAY SUNDAY, OCTOBER 4, 1942

Even though most of the world is beaten, battered, bruised, and bathed in blood, and the skies are black with clouds of carnage, the spirit of William Carey lives on. It was he who fanned the fires of the modern missionary movement, and since then those fires have continued to flame, until today the gospel has been preached unto every nation, though not to every creature.

With his great sermon, "Expect Great Things From God; Attempt Great Things For God," he kindled the missionary fire that shall never be quenched. Down through the years its flames have grown hotter and extended wider. Surely Baptists, of all people, will want to remember with reverence, and celebrate with thankfulness, not only the life that he lived, but the message that he delivered.

On page one will be found the sermon by Dr. J. M. Rushbrooke preached at Kettering, England, in celebration of the 150th anniversary of Carey's great sermon. Be certain to read it. It is not long, but worth much. As is usually the case when great events happen, the world passes them by with little notice. Probably the little group that gathered at Kettering on that eventful day little realized the significance of that meeting. England may be accused of imperialism, her citizens are sometimes known as plodders, her colonial possessions may be wrested from her, and in the course of time some of her greatness may be lost, but never as long as time lasts will the worth and work of Carey be forgotten. Nor will the work that he began ever cease to live wherever New Testament Baptists exist.

DR. TRUETT CELEBRATES FORTY-FIFTH ANNIVERSARY

A few days ago Dr. George W. Truett and the First Baptist Church of Dallas, Texas, celebrated Dr. Truett's forty-fifth anniversary as pastor of that great church.

Few pastors have the high honor of serving one church for forty-five years. The average pastorate is about four years. And one remarkable thing about the long pastorate of Dr. Truett is the fact that his preaching today is as fresh as ever. In fact his congregations have become larger rather than smaller.

Under his leadership, the First Baptist Church of Dallas has grown to be one of the largest in the land. Large in numbers, large in influence, large in gifts and large in leadership.

Congratulations are in order not only to the outstanding pastor and preacher of this generation but to the church. Some churches of smaller caliber would long ago have desired a younger man.

Surely words are inadequate to express our admiration for a pastor who has grown through forty-five years, not only in the affections of his own people, but in the affections of the Baptists of the world, and in the affections of those of other faiths.

Expressing its own feelings and those of countless thousands of Baptists and others, the Dallas Morning News said in an editorial:

"In celebrating the 45th anniversary of Dr. George W. Truett's pastorate with the First Baptist Church in Dallas, his church and home city pay tribute to an unusual record of service in the immediate and homely field. The influence of a humble and sincere man of God over a period of nearly half a century can scarcely be measured in the community. But the work and influence of George W. Truett extend far beyond his physical environment. He is indeed a world figure, not alone by virtue of his leadership in other times of the great world federation of Baptists, but also by virtue of the leadership which he has furnished to all religion. He has been the consistent champion of the oppressed, whether it be his own Baptists in Rumania or Catholics in Germany or Jews in many lands. He is a militant churchman in defense of the great principles of freedom for which the greater part of the world battles today. In honoring this great representative of Christian morality, his own people honor the most sacred principles at stake in our world today."

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OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

LIFE'S DRAMA IN REVERSE

Life is something more than just a flock of facts. It is instead, a great drama. The whole world is a stage and men are the actors—actor for weal or woe—just as they choose. So, if life be a drama, even in times of fear, insecurity, worry, stress, confusion we should remember not to put the drama in reverse. We have been doing much of this during the recent past. Yet, the plot still moves on and it is going on today in spite of this terrible war. Take a few instances of how it works.

Yesterday, for example, we preferred motor travel to church-going, and now there is a shortage of motor fuel. The drama is in reverse.

Yesterday we would not listen to the way of peace and now we are forced to listen to the way of war. The drama is in reverse.

Yesterday we would not give our money to the Lord's work, and now it is taken from us in taxes and higher prices. That again is the drama in reverse.

Yesterday the service we would not give to God is now conscripted by the government. It is the drama of life working in reverse.

Yesterday we made a poor attempt to establish a new order in Christ and now half of the world is fighting to establish a new order with Christ left out. That means that the drama is in reverse.

But in spite of this ugly situation, if one is willing to trust God, because God has compassion, then tomorrow is always another day and it brings with it another chance and therefore new hope. By

trusting Him, we can create a new world tomorrow, a new life, so that we and others may live "by the way of Christ."

Life may change as the drama marches on. It often does. Indeed, it always does—since no life is ever static. It can slip backward or it can move forward. It can go down to the sources and form a new world and a new center or it may go in reverse and destroy that which it has taken sixty centuries to build. It all depends upon the part men play in the drama of human life.—Alabama Baptist.

BR

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

FAITH AND COMMONSENSE

By Judson Chastain

A preacher's widow is in trouble. Mississippi people have always been kind to their preachers, and our hearts go out to this woman in her trouble. Her husband was a good man who feared and served the Lord. Like many other preachers, however, he failed to make provision for his wife and children in case of his death. He had never heard of such a thing as a Ministers' Retirement Plan.

At his death his widow is left without enough money to educate the two boys. In fact, they don't even have enough food and clothing. Worst of all, a heavy debt hangs over the little family, so that their little home is about to be broken up. What is the poor woman to do?

Of course she is much more concerned over her two boys than for her own welfare. What mother isn't more anxious for her children than for herself? How can she keep the boys in school? How keep them with her, and well clothed and fed? What can she do about that awful debt? The widow's situation is critical, and she is desperate.

She goes (wise woman that she is) to talk with her pastor about it. Not that he has any money. But most preachers have to learn how to get along with very little, they are sympathetic and willing to listen, and their advice often helps. Don't go to your pastor to borrow money. But he can often show you the way out of a bad situation, even a pressing debt. And he is always interested in helping boys.

Put yourself in this pastor's place. Pastors must face other people's problems, especially their money problems, and their young people problems. Mississippi Baptists want to help the young people, in Sunday school, B. T. U., and W. M. U. work, in the orphanage, the hospital, the college and seminary and soldier camp. Debts hamper the work badly.

Pastor Elisha suggested to the widow and her boys (II Kings 4) that they get busy and do the best they could for themselves, enlist the help of neighbors, call on God for help and expect it, then pay that debt in full and thereafter live within their income. Perhaps Mississippi Baptists could profit by Elisha's practical advice.

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TRAINING UNION CLINIC—CALVARY BAPTIST CHURCH, JACKSON, MISS.

A Training Union Clinic for all newly elected officers and leaders of the Training Union will be held at Calvary Baptist Church Tuesday evening, September 29th, at 7 o'clock. Every officer and worker in the Training Union is urged to attend.

The following people have been secured to lead conferences as designated:

Directors—Mr. Owen Cooper, First Baptist Church.

Associate Directors and Vice Presidents—Mrs. L. R. Williams, Griffith Memorial Baptist Church.

Presidents and Group Captains (Young People and Adult Depts.)—Mrs. Albert McGraw, Griffith Memorial Baptist Church.

Presidents and Group Captains (Jr. and Int.)—Mrs. O. T. Robinson, Calvary Baptist Church.

Leaders and Sponsors—Mrs. C. H. Cooper, Calvary Baptist Church.

Bible Readers Leaders—Mrs. H. T. McLaurin, Calvary Baptist Church.

Secretaries—Edna Carver, Calvary Baptist Church.

NEWS FROM MISSIONARIES IN WAR ZONES

Philippine News

Regarding the situation of internees in the Philippines, Randall Gould's letter of September 2nd reads: "It may be said in general that all the news has been better than expected. In Manila, the situation of internees at Santo Tomas continues tolerable although meat was scarce and served (carabao) but one day a week. The Baguio camp is under Dr. Dana Nance, formerly of Shanghai, and it is called Camp Cummings. Baguio has more vegetables than Manila and both are short or out of flour. Military prisoners have been sent out to harvest sugar . . . The most discouraging factor is the lack of assurance about either repatriation or relief service and supplies from others than the Japanese."

Randall Gould's letter of September 9, brings a brief list of Americans interned at Santo Tomas Camp in Manila. However, he calls attention to the fact that many persons known to be there are not listed. None of our missionaries are on the list. He states: "The full Santo Tomas list would run to a couple of thousand or more names. About 150 people are supposed to be interned at the Baguio concentration camp, said to be located between Camp John Hay and the Country Club. Dr. Dana Nance is in charge, as previously reported, and it is believed that those in camp include Dr. Frank G. Haughwout, at one time associated with Dana in Shanghai as laboratory chief and a most useful man for such an emergency. Many women and aged people are living in their own homes at various points."

Friends who arrived on the Gripsholm bring news of a letter from Miss Sallie James in Manila received by Dr. J. T. Williams in Shanghai the latter part of May. In this letter Miss James, a trained nurse who was caught in Manila en route to America, said that she was at the Presbyterian Hospital in Manila, was in good health, had food and funds. This is the first news we have had from any of our missionaries in Manila since the fall of the city.

From the New York Times of September 14, 1942 we quote: "A Japanese broadcast recorded yesterday by The Associated Press reported that a dispatch from Manila said that about 130 interned Americans and Britons, including four United States newspaper men, were moved to Shanghai recently from the Santo Tomas University internment camp in Manila.

"The news agency identified the four newspaper men as Russell Brines, former member of The Associated Press Bureaus in Tokyo and Manila; Ben Covit of the United Press; Carl Mydans of Life and Royal A. Gunnison of the North American Newspaper Alliance.

"The others were not identified."

Arrival Of First Repatriates

The arrival of the Gripsholm on August 25th is no longer news. However, we do want to mention how wonderful it was to see the ship come safely into harbor and to welcome our forty missionaries. On the whole, they were found to be in fairly good physical condition. We are most thankful for their safe return.

Concerning Those Now in China:

Just a brief word about the 38 missionaries left in Occupied China:

Shantung

Dr. and Mrs. W. B. Glass and Miss Florence Lide left their station at Hwanghsien along with the other three missionaries who have arrived in the United States. When they reached Chefoo they were advised that there was not room on the first ship. When the first group left China, the Glasses and Miss Lide were living at Temple Hill in Chefoo.

Deaver Lawton, Miss Lois Glass and Miss Doris Knight were still in Laichowfu and confined to their compound. The Chinese were very kind to them and were able to bring them gifts at night. There was some talk of taking them to Tsingtao to be with other Americans, but there has been no confirmation of this report.

Rev. and Mrs. Frank Connelly were offered repatriation on the first ship, but elected to remain in Tsiningchow. They are not confined to their compound now, as they were at the outbreak of war, and are at liberty in the city.

Our three missionaries in Pingtu—Dr. A. W. Yocom, Miss Pearl Caldwell and Rev. R. A. Jacob—were considered to be in the best situation of those

KEEP YOUR EYES ON TEXAS

Lawson H. Cooke

Some weeks ago the Executive Board of the Texas State Convention challenged the Brotherhoods of the state, through Brotherhood Secretary, R. A. Springer, with the tremendous task of directing a movement throughout Texas to liquidate the entire Convention debt of about \$400,000 by the meeting of the Baptist General Convention of Texas, November 10, 1942.

The Brotherhoods, without hesitation, accepted this challenge, and began immediately to organize so as to reach all of the thirty-three hundred churches in the state. Very wisely, it was decided to use existing organizations rather than forming a new one. So the work is being promoted with the cooperation of the Woman's Missionary Union, the Sunday School and Training Union Departments. The leaders of these departments—state-wide, district, associational, and in the individual churches—are cooperating with the Brotherhoods to form the working organization. Executive Secretary, W. W. Melton, and Brotherhood Secretary, R. A. Springer, are giving general direction to the movement.

The response throughout the state has been spontaneous and enthusiastic, and, at the present time, there seems to be no doubt that General Secretary W. W. Melton, will report a "Debtless Texas" to the General Convention when it meets in Fort Worth, November 10-13.

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OCTOBER ASSOCIATIONS

Sunflower—October 1, Fairview church.
Oktibbeha—October 1, Bethesda church.
Hinds-Warren—October 2, Van Winkle church.
Kemper—October 2, Salem church.
Liberty—October 3, Bucatunna church.
Jackson—October 6, Wade church.
Choctaw—October 6-7, Spring Hill church.
Tishomingo—October 6-7, Highland church.
Holmes—October 7-8, West church.
Lawrence—October 7-8, Carmel church.
Covington—October 8, Mt. Horeb church.
Lauderdale—October 8-9, Midway church.
Leake—October 8-9, Thomastown.
Neshoba—October 8-9, Hope church.
Pearl River—October 8-9, Picayune, First church.
Perry—October 8-9, Beaumont church.
Winston—October 8-9, Hopewell church.
Mississippi—October 8-9, Galilee church.
Clarke—October 9, Enterprise church.

in Shantung and were well treated. They, too, were given considerable freedom and were not kept in their compound.

Shanghai

One of the repatriates on the Gripsholm has given us a good summary of the situation in Shanghai which we take the liberty of quoting: "Of course you want to know first thing about their safety and their supplies of food and money. I think the International Settlement in Shanghai is perhaps as safe a place as you could be in the Orient. The Japanese have completely occupied it, of course, and they are anxious to have it as peaceful as possible. It gives them 'face' to have Shanghai as nearly normal as can be. Food supplies are still obtainable. Our missionaries have necessities, but not many 'frills.' They have cut down their menus, as would be expected in a war-torn country, but they still have a fairly balanced and adequate diet. Through the Swiss Consulate and the International Red Cross, American citizens are allowed to draw an adequate amount of Chinese currency each month for their maintenance.

"All of our missionaries in Shanghai are going right along with mission work. Much of it is very different from ordinary peace-time work, but they are so grateful to be able to serve the Chinese people and witness to them of the power and love of God during these distressing times . . . All of them are thin from walking and bicycle riding due to confiscation of cars and gasoline shortage."

All of these reports are more than two months old and it is probable that many or all of our missionaries have been brought to Shanghai for repatriation. There was a plan to concentrate all Americans in Shanghai and Peking and it is likely that our Shantung missionaries would be brought to Shanghai.

Pastoral Problems

By Norman W. Cox

"WHAT TO PREACH—FAITH"

Jesus strongly magnified the importance of faith for vital Christian living. Preachers need to preach much on the subject of the necessity of faith.

The best preaching that a preacher can ever do on the subject of faith is to possess a rich faith himself. We cannot effectively give others what we do not have. If we have faith, our congregation will know it. It is a hard thing to tell people. They are dull of understanding when it comes to grasping and appropriating the simple but necessary ideas which describe and name the elements which compose faith.

One thing we need to hammer into the head and heart of our people is that faith is a synthetic mixture of belief, trust, adventure, and expectancy. One cannot have faith unless these four elements are properly mixed. This fact is illustrated in all the great instances of faith recorded in the eleventh chapter of Hebrews.

We need to remember also that "Without faith it is impossible to please God"; "As your faith is so be it unto you." Faith is the power line between the heart of the omnipotent Christ and the life of the believer.

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"MOTHER BERRY" ZONE DIRECTORS SELECTED

Blue Mountain, Mississippi, September 1, 1942—Frank L. Fair, General Chairman of the Blue Mountain College endowment movement, states that the college will invest the \$10,000 raised for the "Mother" Berry Memorial in United States government bonds.

The four zone directors who will help organize the state for the campaign met here yesterday with President Lawrence T. Lowrey and J. P. Kirkland, President of the Board, and worked out details of the plan of organization.

The state of Mississippi has been divided into four zones, the zones into four districts each, and the districts into about six counties each.

C. J. Olander will direct Zone A, which includes the following counties: Bolivar, Humphreys, Issaquena, Sharkey, Sunflower, Washington, Carroll, Grenada, Leflore, Montgomery, Tallahatchie, Yalobusha, Coahoma, DeSoto, Panola, Quitman, Tate, Tunica, Attala, Holmes, Leake, Madison, Yazoo.

H. L. Rhodes, Zone B, counties: Benton, Lafayette, Marshall, Pontotoc, Tippah, Union, Alcorn, Itawamba, Lee, Prentiss, Tishomingo, Calhoun, Chickasaw, Clay, Lowndes, Monroe, Webster, Choctaw, Kemper, Neshoba, Noxubee, Oktibbeha, Winston.

O. P. Moore, Zone C, counties: Rankin, Scott, Simpson, Smith, Clarke, Jasper, Lauderdale, Newton, George, Greene, Jones, Perry, Wayne, Forrest, Hancock, Harrison, Jackson, Lamar, Pearl River, Stone.

James B. Ray, Zone D, counties: Claiborne, Copiah, Hinds, Jefferson, Warren, Covington, Jeff Davis, Lawrence, Marion, Walthall, Adams, Amite, Franklin, Lincoln, Pike, Wilkinson.

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DR. CHARLES W. POPE BECOMES TENNESSEE SECRETARY

Dr. Charles Wesley Pope, pastor of the First Baptist Church of Jefferson City, Tennessee, the home of Carson-Newman College, has accepted the position of executive secretary and treasurer of the Tennessee Baptist Convention, succeeding Dr. John D. Freeman who recently resigned to accept the editorship of the WESTERN RECORDER, the organ of Kentucky Baptists, effective November 1.

Dr. Pope is a native Georgian and an A. B. and A. M. graduate of Mercer University. Carson-Newman College bestowed on him the degree of D. D. He is still in the prime of manhood—52. He has served as pastor of the First Baptist Church of Jefferson City and Carson-Newman College since 1927, and has been active in the Baptist work of the state during that time.—Walter M. Gilmore.

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"How does your new boy friend make love?"
"I should define it as unskilled labor."

1,126 NEW MEMBERS IN TWO WEEKS

Harold E. Ingraham
(Continued from Page One)

total of 3,289, and the average attendance per night was 2,260. Requests for awards are still coming in and will total right at 1,500.

Where did we get all the workers and teachers for all of this work? Well, that was the real Clinic feature. Upon individual invitation and acceptance, 165 specially selected workers from Virginia to California came to Nashville for the two weeks. Along with them some 30 Nashville workers took the complete Clinic work. It was the first time, in the words of Dr. T. L. Holcomb, executive secretary of the Sunday School Board, that "any concentrated Southwide promotional effort had included representatives from ocean to ocean." About 50 of them were active pastors, 25 were associational Sunday School superintendents, around 25 were educational directors. There were a good number of state, district, and associational missionaries, some seminary students, full time church secretaries, and other special workers.

They slept out at the Graduate Dormitory of the George W. Peabody College for Teachers and everybody involved is grateful to this institution and to President S. C. Garrison for this courtesy and contribution. They had a mighty good place to stay. They ate at the B. and W. Cafeteria, the most popular eating place in town, as the guests of the Clinic. They studied four hours each morning in the chapel of the Sunday School Board Administration Building, and they studied seriously and enthusiastically all phases of Sunday School organization and administration. They found out that Sunday School work is a whole. It is not a matter of rural and urban, but of department Sunday Schools and class Sunday Schools. It is not a question of geography, but of vision and spirit and leadership. The same methods will build a Sunday School anywhere that there are people.

Then they worked out in the churches, taking census, tabulating results, enlisting officers and teachers, studying and adjusting equipment, teaching training classes, visiting and leading others to visit the numberless prospects. They added more than 150 new classes to these Sunday Schools, enlisted more than 400 new workers as officers and teachers and visitors, they started 18 extension departments and 13 Cradle Roll departments. It was glorious work and they had such a fine spirit, they were so grateful for the opportunity to study and work, and they were grateful to those who made the opportunity possible—the Nashville churches, the Nashville Association, under the leadership of J. N. Barnette, the associational Sunday School superintendent, the Tennessee State Mission Board, through Jesse Daniel, superintendent of the Sunday School department, and the Sunday School Board through its Department of Sunday School Administration, Harold E. Ingraham, secretary and general director of the Clinic. All of the other departments of the Sunday School Board cooperated most helpfully in every way.

Every day these Clinic workers sang "Onward Christian Soldiers" and prayed together for God's power in all of this work. On Sunday afternoon when 1,126 new members were announced, they sang "Praise God From Whom All Blessings Flow," and determined in their hearts to go out to their various places of work throughout the Southland to reach more people for Bible study and for Christ. Perhaps 165 workers cannot be brought into every association, but an association-wide enlargement campaign can be put on and proportionately hundreds and thousands of new members can be added to the Sunday Schools every where.

(Editor's Note: The list of Mississippians attending the Clinic will be found in another column.)

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Recent visitors to The Baptist Record office included the following: Rev. R. L. Wallace, Raymond; Dr. C. L. McKay, Van Winkle; Rev. Guy A. Little, Pinola; Rev. B. E. Padgett, Clinton; Dr. F. W. Green, Wesson; C. I. Cliburn, Hazlehurst; Rev. M. P. Jones, Hazlehurst; Rev. James B. Ray, Columbia; Rev. C. M. Day, Liberty; Dr. O. P. Moore, New Augusta, and Rev. Herman Milner, Star.

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The Hinds-Warren W. M. U. Association will meet at Parkway Baptist Church, Jackson, on Sept. 29, at 10 o'clock. An interesting program is planned and a large crowd is expected.

BAPTIST MISSIONS AMONG CHOCTAWS
IN MISSISSIPPI
GENERAL ASSOCIATION 1859-84
By E. I. Farr

Individual Baptists and Baptist churches did mission work among the Choctaws from the beginning of Baptist work in Mississippi. But the mention of the first missionary to the Indians is found in the Annual of the Convention of the Baptist Denomination of the State of Mississippi meeting at Grenada on June 25, 1845. A Brother Shirk was recommended "as a suitable person for a missionary to the Indians, as soon as funds can be procured for his support."

The Harmony Association (churches of Leake, Scott, and Rankin counties) reported gifts to Indian missions in 1852. However, the work by any group covering the longest period of time was done by the General Association of Regular Baptists of Mississippi (1859-1918). At their meeting at Ebenezer church in Jasper county, October 22-24, 1859, we find in an eloquent report signed by W. Thigpen, chairman, that the matter of Indian Missions is laid on the hearts of those assembled.

The Civil War came on with its long and bloody conflict. These people loved the Lord and were eager to give the Gospel to their Red brothers, but now they were destitute and battle-scarred. Then followed the dark and gruesome days of the black aftermath of Reconstruction. But the smoldering coals were fanned to a flame once again.

About 1878 a few miles northwest of Carthage in the area known as Government Hills some Negroes organized a Baptist church and named it Tribulation. Some Choctaws attended their services and were converted. Then there were services on the first Sundays for the Negroes and on the second Sundays for the Indians. This seemed to stir up the whites, and immediately the General Association took some action. They met with Salem church, Jasper county in 1881, and we find in a report signed by J. E. Brunson, chairman, that they are expecting a native preacher from the West by the middle of November. Another report signed by D. T. Chapman, chairman, authorized any three members of the Executive Committee "to attend to and direct . . . the expected Choctaw minister." Offerings for Indian Missions are reported as follows: Salem (Wayne county), \$12.75; Mt. Pisgah, \$2.00; W. E. Moffett, \$1.50; others, \$2.15.

Their hopes became a reality, and their missionary from the Nation is named Folsom. Was he kin to the Christian Mingo who aided the American Board of Commissioners at Mayhew? We do not know the answer, but we do know that despite his advancing years he was an active worker.

In 1882 the report shows seventy-one cash payments amounting to \$316.75. A quotation from the minutes reads, "Brother Folsom had spent 243 days in the service of the Board, baptized forty persons, constituted one church, ordained one minister. We have also had the services of a young Choctaw brother for between two and three months assisting Brother Folsom whose services have been profitable." The young man mentioned above was named Jesse Baker.

Missionary Folsom had contacted the Choctaws of the Tribulation church, and after other additions by baptism, they organized the Mount Zion Baptist Church. This church was admitted into the Harmony Association on October 20, 1882. Brother Folsom was called to Washington on Choctaw Nation affairs and never returned. Jesse Baker got sick and died shortly afterward. He was cared for in the home of Mrs. S. J. Russell of Hickory, Mississippi, and was buried in the white cemetery at Hickory.

Another plea was made to the Nation for a missionary. This time James Brown was sent. He was sick when he arrived and did not last but about three weeks. He was also buried at Hickory by the side of his predecessor. But the General Association was undaunted.

Their minutes of 1884 read, "We mourn the loss of Bro. Brown, our Choctaw missionary, soon after his arrival among us, and for a time felt sadly disappointed; yet we rejoice that the gospel is still successful among the Indians in Mississippi, under the labors of Elder Jack, our home missionary, and feel that a wise Providence orders all things well as pertaining to His kingdom on earth and His own glory. . . . Elder Jack preached 124 days, probably 90 sermons, baptized 32, constituted one

Touching The Bases

By Fred R. Langley
Soldiers, Sailors and Defense Projects Service

CAMP SHELBY: By request, Captain George A. Ritchie, assistant chaplain of the 38th (Cyclone) Division sent this little chorus. We print it in order that other soldier groups may try it. Tune, "I've Been Working on the Railroad."

"I've been walkin' in the army, all the live long day,
"I've been walkin' in the army, all the life long day,
away,
Don't you hear the bugle blowin', rise up so early
in the morn,
Don't you hear the Captain shoutin' 'Yard bird
get along.'

"I've been diggin' in the fox hole, all the live long
day,
I've been diggin' in the fox hole, just to keep the
Japs away,
Don't you hear the Major calling, 'Dig that hole
down deeper,'
Don't you hear the Colonel shoutin', 'Camouflage
that hole.'"

"If American Christianity takes the lead—in the task of healing the wounds of war and binding the world together in a just and durable peace, America will have one of the biggest tasks in history."—Dr. Adolph Keller, noted Swiss theologian.

Construction of new camps and the enlargement of old ones in Mississippi goes rapidly on. In just a few months our state will be overflowing with men in uniforms, the cities, the towns, and the countryside will be lined. Let us do our Christian duty by these young men. We can help by serving in many ways. The army chaplain is usually the best person in the camp to contact, to get information as to how Baptists may best serve. The church must and will not fail.

JACKSON ARMY AIR BASE NEWS: The many soldiers who passed the Base Chapel recently and stopped to listen to the beautiful organ renditions of "Finlandia" and "The Bells of St. Mary" may be interested to know that the artist was Sgt. Harry Cunningham of the 737th School Squadron.

COLUMBUS: The home town paper, "The Commercial Dispatch," expects to receive the first helicopter for private and commercial use after the war. They expect to deliver their daily papers to nearby towns from the air.

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PEARL RIVER COUNTY ASSOCIATION TO MEET
OCTOBER 8TH—AN ALL DAY AND
NIGHT SESSION

Pastor O. P. Estes, moderator of the Pearl River County Association, writes that because of the emergency of the situation Pearl River county has decided upon a one day and night session, October 8th, and will not have a meeting on October 9th.

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There are many who claim that beer is in no sense intoxicating. Awhile ago, there was a tragic wreck of a tube train in Jersey City, N. J., in which at least 10 passengers were killed and scores were injured. It was found, upon investigation that the motorman was undeniably intoxicated—so much so that he seemed under the impression that he was traveling from New York to Newark, whereas he was actually traveling from Newark to New York. Awhile before the accident, he had consumed five glasses of beer. Mind you, only five glasses of beer which are not intoxicating, and yet he was undeniably intoxicated!—Watchman-Examiner.

There have been 569 additions and \$111,435 contributed during the three years since Dr. Norman W. Cox became pastor of First Church, Meridian.

church. . . . Indian Missions \$92.65."

The church constituted was Hopewell, and it was admitted to the Harmony Association on October 25, 1885.

So the work goes on. Workers may change, but God's work continues.

Thursday, September 24, 1942.

THE BAPTIST RECORD

7.

GOING PLACES

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

REV. V. R. CRIDER JOINS 100% GANG

Realizing that informed Baptists usually do more than uninformed Baptists Rev. V. R. Crider made the EVERY FAMILY Plan of The Baptist Record one of the No. 1 items on his list when he went to his present pastorate. And it wasn't long before the EVERY FAMILY lists began to come in. And he likes it, according to his letter which we quote below:



REV. V. R. CRIDER

"Jayess, Miss.:

"I am pastoring Salem with two mission Sunday schools and Magee's Creek with one mission point.

"The EVERY FAMILY Plan is doing a wonderful work in the homes. The people read and enjoy it very much. I am sure that these churches will never be without this plan as long as it is possible to have it.

"It is my belief that former pastors on this field have done much toward the success that we are now having. Tithing is the other factor contributing to the blessings that we all enjoy. We do not preach tithing to the people, but practice it before the people."—V. R. Crider.

Tallahatchie Association

We arrived in the middle of the afternoon, just in time to hear Rev. David Cranford, pastor of the Charleston church, make one of the best speeches of the State-wide Evangelistic Campaign that we have heard. Friendship No. 2 was the entertaining church, and we were told that the church and pastor, J. H. Pennebaker, did an excellent job.

We received EVERY FAMILY lists from two churches, and Pastor Pennebaker said he would have the list from Friendship ready in a few days. Others promised to go back home and build a fire under somebody.

We were given a good place on the afternoon program to present the claims of The Baptist Record. One brother subscribed for five years.—This is not a hint.

Officers elected were: Rev. D. T. Cranford, moderator; J. H. Everett, vice-moderator; Rev. J. H. Pennebaker, clerk.

Tallahatchie Baptist Record readers are now listed as follows: Cascilla 3, CHARLESTON 113, Paynes 1, Phillip 10, SUMNER 45, Torrance 1, Tutwiler 4, WEBB 43.

Panola County Association

The Panola County Association met with Tacowa church. Brother M. V. McKinstry is the pastor. We heard many good words about his work.

Associational officers elected were: L. R. White, moderator; Rev. J. W. Lee, vice-moderator; Rev. W. E. Lee, clerk, and Claude Lazenby, treasurer.

Mrs. W. E. Lee made a good report on The Baptist Record, and we were given time to stress the value of the EVERY FAMILY Plan. Several expressed an interest in this popular and progressive plan and we are expecting more EVERY FAMILY lists in the near future.

Subscribers in Panola county appearing on our records are as follows: BATESVILLE 31, CONEY 18, COURTLAND 13, Courtland Re. 1, 1; CRENshaw 34, CURTIS 18, PEACH CREEK 52, POPE 20, SAR-

DIS 31, Longtown 9, White Oak 4, TOCOWA 10, LIBERTY HILL 52, Lock Station 1, Enon 1.

Sixteen to Nine is the Score

In a recent issue of The Baptist Record, Dr. McCall's office gave a list of the 10 churches leading in total contributions for the first six months of 1942.

On checking this list we find that of the first 25 churches listed, 16 were EVERY FAMILY churches. Maybe The Baptist Record didn't cause them to do this giving, but it certainly helped.

THE BAPTIST RECORD DOES HELP.

The second group of largest giving churches shows the same majority for EVERY FAMILY churches. Nineteen of them were EVERY FAMILY churches, and only six were non-EVERY FAMILY churches. There must be some reason, and we think one of them is the fact that they have the EVERY FAMILY Plan.

And the third group of 25 largest churches shows the same majority of 19 to 6, in favor of the EVERY FAMILY Plan churches.

And the fourth group is likewise largely made up of EVERY FAMILY churches. The score being 18 EVERY FAMILY churches and 7 non-EVERY FAMILY churches.

Thus of the one hundred largest giving churches in Mississippi, seventy-two are EVERY FAMILY churches, and only twenty-eight are non-EVERY FAMILY churches.

THE RECORD DOES HELP.

BR

Alcorn County Association

Liberty Hill church was the meeting place of the Alcorn Association. They did an A-1 job of entertaining.

Officers elected were: Moderator, E. E. Hooks; clerk, J. O. White, and treasurer, C. C. Rinehart.

We had to leave in the middle of the afternoon, but all reports and addresses we heard were good. Dr. V. Ward Barr, pastor of the First Baptist Church of Corinth, was at his best as preacher of the associational sermon. We heard part of another good sermon by State Evangelist Rev. Otis Perry. Brother Doggett, for many, many years a Sunday school superintendent, had an original and helpful Sunday school report.

We were given two good places on the program to present The Baptist Record and the Cooperative Program.

Several expressed interest in the EVERY FAMILY Plan, and promised to be doers of the plan and not hearers only.

Baptist Record readers in Alcorn county are listed as follows: Hinkle Creek 2, Corinth First 16, Tate Street 6, WEST CORINTH 42, RIENZI 41, Glen 1, Love Joy 2, Kossuth 13, Tishomingo Chapel 11, Kemps Chapel 10, Jacinto 8, New Liberty 7, Glendale 1, Liberty Hill 14, Pine Grove 1.

BR

SNAKES NOT NECESSARY FOR RELIGIOUS SERVICES

Frankfort, Ky.—Protection of the public from venomous snakes by banning their use in "religious" worship is a proper use of the state's police power and does not infringe individual liberty or freedom of worship, according to an opinion given by Kentucky's Assistant State Attorney General Guy H. Herdman.

"This handling of snakes with danger to the handlers or members of the sect and to the public invited to watch these so-called religious services," Herdman declared, "is based upon the fanatical delusion that God will close the mouths of these venomous snakes and make them harmless, as He did for Daniel in the lions' den."

"Religious worship is based upon man's confidence of God's omnipotence and not, as in this case, an attempt to make a sordid and spectacular testing of God's power."

Herdman handed down the opinion at the request of R. S. Rose of Harlan, who said a preacher had questioned constitutionality of law after reading that Herdman, last July, advised Wallins Creek Police Judge Lewis Lytle that he was within his rights in ordering the killing of rattlesnakes and copperheads used in so-called religious services.

BR

"What are you doing now, Sam?"

"Ah's an exportah."

"An exporter?"

"Yassah, ah was fired by de Pullman Company."

NOW CLUB

DOUBLING THE FIVE THOUSAND

CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

Occasionally we find some people are still not clear in their thinking about the purpose of our various debt-paying programs. We are entirely sympathetic in the matter.

The 100,000 Club is for the payment of Southwide debts.

The 5,000 Club is for the payment of Mississippi Baptist debts.

The Now Club is an acceleration (speeding up) of the 5,000 Club, aiming at paying our State debts (particularly bonded debts) before 1945.

The time for all this is NOW!

The way for all this is to designate some of your Lord's money for these purposes!

II

Thousands of young men and young women have passed through the hallways and classrooms of our colleges. Many thousands of these are alive and gainfully employed. They received benefits provided, in part, by monies furnished through the bonded indebtedness we are seeking to retire NOW.

Are all of you showing your gratitude? Your tuition did not pay for all the benefits.

Why not get under the support of the NOW CLUB!

BR

A STIPULATED CHURCH BUDGET

AND

SIX POINT RECORD SYSTEM PROVE HELPFUL

Two years ago, New Liberty Baptist Church, Tishomingo county, did not have a stipulated church budget, so they took care of few local bills, paid their pastor at that time \$50.00 for the year and as the messengers of said church met in annual session of the association, they collected from among themselves \$6.00 to go through the Co-operative Program by the help of their present pastor, Rev. C. C. Perry.

In January and February 1941, it was my privilege to teach said church a book in stewardship, "Building a Standard Sunday School," "True Functions of the Sunday School," and Brother Perry taught them the "Book We Teach," and "Outlines of Bible History," and then we got them to adopt and use a regular church budget. The church grew rapidly spiritually and financially as minutes show. In January, this year, I taught said church "The Six Point Record System" in Sunday school work, got the church to adopt the system and use the regular envelopes for that purpose. Also, we got the church to adopt and use the E. F. Plan for The Baptist Record by the help of their faithful pastor.

The results of State Mission money and state worker, with a co-operative pastor shows that this church will send over \$100.00 through our Co-operative Program this year. During August, the budget was \$103.44. Twenty-five per cent of this will go through the Co-operative Program. Add the pastor's tithe of \$5.17 to the \$25.86 and it shows that \$31.03 will go through the Co-operative Program for the month of August.

Therefore a stipulated church budget did help. The Six Point Record System helped. The E. F. Plan of The Baptist Record did help and they pay their quota on the Now Club work. The Sunday school is standard on class basis and the new Baptist Training Union is ready to fill its place in the church life and preaching services have grown from once a month to full time preaching.

Extra: They have relocated their church lot, built a new house of worship, painted inside and out and ready to be dedicated Sunday, September 6. All bills paid. No debt.

Miss Lucy Carlton Wilds taught a class in Baptist Training Union work and thus the New Liberty Baptist Church will now go forward in a greater way.

Let us hear from some other small country church or large.

Sincerely yours,

E. D. ESTES, State Evangelist,
300 Mt. Vernon Street, Jackson, Mississippi.

CHRISTIAN WORLD MISSION BIRTHDAY
By Dr. J. H. Rushbrooke
President of the Baptist World Alliance

A Sermon Preached At Fuller Mission, Kettering,
in Connection with the Celebration of the 150th
Year From the Founding of the Baptist
Missionary Society

He charged them . . . to wait for the promise of the Father . . . for ye shall be baptized in the Holy Spirit not many days hence (Acts 1:4-5). Having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye shall see and hear (Acts 2:33). For to you is the promise and to your children and to all that are afar off, even as many as the Lord our God shall call unto Him. (Acts 2:39).

Pentecost has been called "the birthday of the church." We need not accept that description. There was already a definite fellowship in Jerusalem of some 120 persons, who are collectively described as "the brethren," a frequent New Testament term for the church members. Those in Jerusalem were evidently but a fraction of the whole, for the Apostle Paul in writing of the events after the Resurrection reports that the Lord appeared to Peter and to the other Apostles, and adds: "Then He appeared to above five hundred BRETHREN at once," the majority of whom were still living. The church existed before Pentecost. But that amazing day in Jerusalem when the members had gathered, still waiting for "the promise of the Father," brought a vast enrichment of experience, a penetrating insight into the meaning of the Gospel, a flood-tide of energy, a fervent enthusiasm for the victorious Lord, and for the persuading of men to welcome the transforming power which had come to fill their own lives. "Ye shall receive the Holy Spirit . . . for the promise" that same promise now fulfilled in themselves—"is to you and to your children, and to all that are afar off." The words are echoed in the Epistle to the Ephesians: "ye the Gentiles . . . that once were far off are made nigh" . . . "He came and preached peace to you that were far off." Peter may not yet have understood all that his words implied; but he caught a new vision. The quotation from Joel, "I will pour forth of My Spirit upon all flesh" is a window into his mind, and at the same time a revelation of the true significance of Pentecost. It was not the birthday of the Christian church, but it was the birthday of the Christian mission to the world. The fulfilled promise was far greater than the hope of a few days earlier, when the question in the mind of the Eleven was, "Lord, dost Thou at this time restore the kingdom to Israel?" It matched the answer of the Risen One; "Ye shall be My witnesses . . . unto the uttermost part of the earth."

I wish then to consider this "promise of the Father" in the light of the record concerning the Day of Pentecost and the change it brought.

—I—

It is a promise for effective witness. Why is that Luke in writing the book which we call "The Acts of the Apostles" set in the very forefront the charge to "wait for the promise of the Father," and the fulfillment of the promise in the startling events of Pentecost? The reason is simply that this is the necessary introduction to the whole story. Read the narratives contained in the Acts, and what is it that at once catches attention? Surely this, that the early Christian community is possessed and penetrated by a sense of inward strength that raises its members above themselves. They are ordinary people, "unlearned and unschooled men," say their enemies; but they are more than equal to the work to which they are devoted. There is in them some invisible and immeasurable force. It meets us everywhere; however mysterious it may appear, it is unescapable. They call it sometimes "the Holy Spirit," sometimes "the Spirit of God," sometimes "the Spirit of Jesus." But these different names signify one fact—that it is a Divine personal power exercised in and through persons. It is indeed the fulness of Christ flooding their being, and using them in fulfillment of His Word: "Greater workers than these shall ye do, because I go to the Father." Put it in another way; the Spirit of power is the continuance of the presence and energy of Christ through them and in them. Had He not said, "I will not leave you comfortless; I come to you?" He had come, in the Spirit, and He was carrying on His work through His believing

people. That is why Luke opens his book with a strange word: "The former treatise I made"—he means of course, the Third Gospel—"concerning all that Jesus began; both to do and to teach, until the day in which He was received up." The Gospel by Luke was the story of what Jesus did up to a point; now he proposes to write another treatise to tell of what Jesus went on doing. It is well to remember that Luke never gave his book the title "Acts of the Apostles"; that was added by others. If he had given his own titles, it would have been "The Acts of Jesus (continued)" or what amounts of the same thing "The story of the activities of the Holy Spirit." The living Divine presence is felt everywhere; it is this which distinguishes Christians from others.

Now that is the first need in Christian missionary service—this sense of a Divine strength that is adequate everywhere and always. Peter could not have preached his sermon in Jerusalem without that. A day earlier, he would have been tongue-tied. I urge you, when you read this second chapter of the Acts, not to attend overmuch to what is local and temporary—I might almost say incidental. Look for what is abiding and universal. Don't lose yourselves in questions about the rushing mighty wind, or the tongues parting asunder, or the strange languages; these phenomena no doubt had their worth at the moment, but certainly Luke intended us to understand that they were exceptional occurrences. You observe that there is no suggestion that the exceptional and marvelous elements of themselves produced the conversions. They aroused wonder; but what led to the conversions was the clear and coherent preaching of the Christian message by a transformed Peter. It carried authority, the authority of a changed man who had become the spokesman of a fellowship of changed people. He spoke as he was moved by the Holy Spirit. Yes, there lies the secret, and that power is not a monopoly of the primitive church. We may still aspire to be made the instruments and witnesses of the Lord Christ, and a people baptized in the Holy Spirit will know not only the missionary energy of a Carey or a Judson, a Livingston or a Hannington or a Mary Slessor, but the conquering joy of the days that followed Pentecost.

—II—

Note that this power for witnessing is inseparable from the saving facts of the Gospel. There is a strange word in the Fourth Gospel: "The Spirit was not yet, because Jesus was not yet glorified." Of course in a sense the Spirit of God was known before Pentecost. Think for example of the reference to the baptism of Jesus. More generally, think of scattered references in the Old Testament, going back even to the first chapter of Genesis: "The Spirit of God moved on the face of the waters." But the coming of the Spirit in fulness, as a power for transforming men throughout the whole world, awaited the crowning revelation in the life and death and resurrection of the Lord Jesus. In the Cross, the empty tomb, the exaltation to the right hand of God, we have the decisive action of God. "For us men and for our salvation." He was made man, suffered and was buried, rose again and ascended into Heaven. So runs the ancient creed; and the proclamation of the facts and their meaning is the essence of the good news through which "the promise of the Father" is made available for the children of men. Leave out the incarnate, dying, risen Saviour; and we have no Gospel. There is no substitute for His person and His work. Peter is not here offering a programme of social service or nebulous theories. He brings his hearers face to face with the reality of Jesus. He talks about the Cross, the Man they had slain thereon, how God raised Him up, how God has made Him both Lord and Christ. He calls for repentance and for baptism in His name unto the remission of sins. Then shall come the gift of the Holy Spirit, for the promise, he declares is not restricted; it is "to you and to your children, and to all that are afar off." That is the beginning of Christian preaching; it knows that the hope of the world is linked with the fact of Jesus that "God was in Christ, reconciling the world unto Himself," that "there is none other name under heaven given among men wherein we must be saved." To part with the great revealing saving facts is to cut the nerve of missions.

I need not spend much time in illustrating that point. Here in Kettering today we naturally think of the group that met in this town to form the earliest of the modern missionary societies. Where-

in was their power rooted? Think of the pastor of the historic church in Kettering which now bears his name—Andrew Fuller, a preacher and a theologian truly great, whose fame would be more widely extended but for the overshadowing personality of his comrade Carey. Fuller, no less than Carey himself, has a firm hold on the Christ to whom he owes all, the indispensable Redeemer. Everyone knows how Carey towards the end of his life bade a famous fellow-missionary not to talk of "Doctor Carey" and his service but of Carey's Saviour, and how on his tomb at Serampore are carved the words of his own choosing:

"A wretched, lost, and helpless worm,
On Thy kind arms I fall."

And the message that made the missionaries, is it not also the message that was the power of God unto Salvation in those who heard?

"God hath made Him both Lord and Christ, this Jesus whom ye crucified"—with that conviction the power of the Spirit is inseparably linked. Theological terms may vary from generation to generation; but without the fact of the redeeming Christ there is no experience of "the promise of the Father," no Gospel; the Church is utterly impotent.

—III—

This promise of power is for all, and to bear this witness is the responsibility of all. The early believers knew that. Nothing can be further from the truth than to imagine that the highest gifts of God are a monopoly of a limited number of persons. The book of the Acts is in essence a missionary record; and it tells of the work not only of Apostles and other leaders in the church, but of unnamed people. Even when it does not tell directly of these we can read between the lines. "I will pour forth of My Spirit upon all flesh." Again and again the record shows the Christian people conscious—all of them—of vast reinforcement of energy as they gathered in prayer. The sense both of power and of responsibility for the extension of the Gospel was widespread from this birthday of missions onward. There are gaps in THREE—BIRTHDAY of Christian World church history which can be filled by the exercise of reasonable imagination. Ask for example, how came the church in Rome into being? Clearly not through any apostle. But at Jerusalem, listening to Peter, were "sojourners from Rome"; they must have had a story to tell them when they returned, and an irresistible urge to tell it. Ask again, how came it that the faith spread to Damascus? There was a company there so strong that Saul the persecutor undertook a special journey to repress these people. They seem too to have had a wider vision than some of the narrower Christians at Jerusalem; that otherwise unknown Ananias who baptized Saul did so knowing that this man was destined to "bear My name before the Gentiles." Or read in the eighth chapter: "There arose a great persecution against the church which was in Jerusalem; and they were all scattered abroad . . . except the apostles. . . They therefore that were scattered abroad went about preaching the word." (No troubling about authority or ordination; they were Christians and therefore witnesses.)

Here then I reach the final message which I would leave with you in connection with these celebrations of a century and a half in the life of the Baptist Missionary Society. Our hearts are full of gratitude to God for all the men and women He has "thrust forth into His harvest" in lands overseas. We bless Him for the men and women He has given to sustain interest, and to carry on the work of organization, at home. But can we rest satisfied? Does even a missionary society, however splendidly served and led, represent the ideal? Is it not a MISSIONARY PEOPLE for which the Scriptures call? A fine story of Oncken, the pioneer of the European Baptist movement, tells how after he had been at work a few years and had gained some hundreds of converts, he was asked, "Mr. Oncken, how many missionaries have you?" He gave a number, and the questioner immediately recognized that it was the total of the church membership. "I didn't ask, Mr. Oncken, how many members, but how many missionaries." "With us," answered Oncken, "there is no difference; every member is a missionary." There surely is the ideal for this year's celebration. We may raise our hundred and fifty thousand guineas as a thanksgiving fund; but it would mean far more if we should all re-

(Continued on Page Nine)

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Hazlehurst, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We have as our Woman's Missionary Union scholarship girl at Blue Mountain College, Miss Jimmie Todd, Ellisville, Mississippi. Miss Todd is president of the College Y. W. A. David Byrd of Clinton holds the Mrs. A. J. Aven scholarship at Mississippi College.

Our Mississippi girls at the Training School this year are as follows: Miss Myrtis Foster, Jackson; Miss Edna Hickman, New Albany; Miss Mary Lynn Patterson, Clinton; Miss Maudine Phillips, Philadelphia and Miss Verna Elizabeth Oden, Hattiesburg. The first two are second year students and all but Maudine Phillips are scholarship girls. Let us remember these girls as they prepare for service.

For the sake of those who made their Year Books for the local society in the early fall, we are printing the Missionary and Bible Topics for 1943:
Missionary Program Topics For W. M. U. in 1943
THEME for YEAR: The Christian Witness in Today's World—Isa. 43:10-11

JANUARY—A Witness to the Light.—Jno. 1:8-9.

1. A continuing witness through the ages; other times of crisis.
2. The Baptist witness in today's world; beliefs, church organization, a world-wide fellowship: Baptist World Alliance.
3. My fellowship with suffering Christians.

FEBRUARY—The Christian Witness Across Barriers of Race—Acts 17:26.

1. The question of race paramount in today's world; doctrines of blood and soil; of a superior race.
2. Racial problems of the world: Africa, India; critical aspects in the Orient; our race traditions and attitudes a barrier between United States and Latin American countries.
3. To cross these barriers the principle of love is more potent than the principle of force.

MARCH—The Christian Witness in American Democracy—Psa. 33:12.

1. American democracy rooted in Christian principles; what responsibility the church has for making democracy work.
2. Is America Christian today? Baptist fidelity to Scriptural teaching—stewardship; Christian teaching of brotherhood versus caste, class and race; the Christian witness is uncompromising; Christians a minority group—will American democracy continue along Christian lines unless the Christian group grows?
3. Every Christian soul-winner a key to a Christian America.

APRIL—The Individual Witness—I Peter 5:1,2.

1. Manifesting the Spirit of Christianity at home and throughout the world.
2. Soul-winning, prayer and money as means of sustaining missions; my life a witness, my home an influence, my church a force, my community Christian.
3. The power of the individual Christian in a changing world; some Christian witnesses.

MAY—Christian Witness through Learning—Jno. 17:3.

1. Christianizing the great centers of learning.
2. Carrying education to impoverished and isolated peoples of the homeland and other lands; standards of Negro schools in the south; weekday religious education for thousands of children in America outside church contacts.
3. Our Christian schools a source of leadership—seminaries and W. M. U. Training School; their witness in the world.

JUNE—The Victorious Witness of Christian Youth—II Chron. 34:3.

1. The significance of youth in today's world; youth used by sinister forces; youth sacrificed to age-old problems; youth's possibilities in building a more Christian world.
2. Holding fast to youth in the church; missionary education as promoted by Woman's Missionary Union a means to needed leadership.

OUR STATE OFFICERS

3. Triumphant witnessing by youth of today.
- JULY**—The Witness of the Lifted Lamp—Phil. 2:15, 1.
1. America a promised haven for the friendless and oppressed of all nations from its beginning; inscription on base of Statue of Liberty.
2. Friendliness a means of Christian contacts with foreigners in America life; Christian forces at work to overcome the rise of antagonisms and strife; prayer for rulers of nations of the world and for the leaders of our own land; the heritage of American citizenship, the right of all American-born and naturalized; Christianity a force against persecution.
3. My American citizenship a stewardship—"We shall nobly save or meanly lose the last best hope of earth."

AUGUST—The Christian Witness to the Jew An Obligation—Lev. 20:24, 26.

1. The Jew called, chosen and kept for God's purpose.
2. My Jewish neighbor and I; Jew and Christian linked together in God's plan of redemption. Can we win the Jew to his rightful place as a witness of the Messiah of His race? The Jew used as an excuse for widespread general persecution; refugee millions, Jew and Gentile, in the world.
3. The fulfillment of the Christian task in the redemption of Israel.

SEPTEMBER—Marching Orders for the Witnesses—Acts 1:8.

1. Miracle of the unbroken chain of personal witnessing (stories of God's use of individuals in the spread of the Gospel).
2. Migrations within American life and how they affect home, community and state; unevangelized millions; Christian responsibility for men and women in armed service and defense projects and the environment of army camps and naval stations; ministry to our crowded cities (Good Will Centers) and our Christless countryside.
3. The Christian has no choice but to obey—"Ye shall be My Witnesses."

OCTOBER—The Witness of the Word—Isa. 55:11,12.

1. Hunger for a knowledge of God inherent in human nature.
2. Romance of Bible translation; use of the Bible in opening of new fields; use of the Bible in the growth of Christian life on mission fields; enormous demand for the Word because of world conditions.
3. Knowledge of the Bible essential to a Christian world.

NOVEMBER—Paganism a Challenge to the Christian Witness—Isa. 45:20, 22, 23.

1. Paganism, what is it?—where it holds sway today.
2. Price the world pays for paganism; spread of disease, pestilence, depressed condition of women and children, low levels of existence, hopelessness for time and eternity, fear, racial conflicts, war.
3. Lights against the darkness of paganism.

DECEMBER—The Song of the Witness—Rev. 5:9.

1. The Savior as a witness—Isa. 55:4-6.
2. Witnesses to His redeeming power out of every kindred, tongue and people and nation: minor note of Hebrew; the staccato movement of the Orient; rhythmic beat of Africa's soul; the golden notes of the Latin races; lyric sob of Negro spiritual; the marching song of America.
3. My part in song of the redeemed.

BIBLE STUDY TOPICS FOR W.M.U. IN 1943

January—Friendship—Prov. 17:17; 22:11, 24, 28; 27:9, 10a, 19.

February—Friends of God—Psa. 25:12-14; Prov. 3:5, 6, 9-12.

March—Noah—Ezek. 14:12-14; Gen. 8:15-20; 9:12-15.

April—Abraham—Heb. 11:8-10; Gen. 15:1, 5, 6; 18:17-19.

May—Job—Job 1:1-3, 13-22; 42:10.

June—Samuel—Jer. 15:1; I Sam. 3:1-5, 10-20.

July—A Royal Friendship—I Sam. 20:12-15, 17, 35-42.

August—Moses—Heb. 11:23-25, 27; Psa. 106:19-23; Deut. 34:7, 10.

September—Daniel As Intercessor—Dan. 9:1-23.

October—God's Spokesmen—Isa. 6:1-10; Jer. 1:1, 6-10.

November—Friends of Paul—Epistle to Philemon.

December—The Friendship of Jesus—John 15:8-17; 19:25-27.

BR

CHRISTIAN WORLD MISSION BIRTHDAY

(Continued from Page Eight)

ceive "the promise of the Father," and if the Spirit that first roused missionary effort should possess us every one. Say you, that is impossible? Is God straitened? The evangelisation of the world is delayed not for lack of resources, but for lack of devotion on the part of professed Christians who are in fact like those dull persons at Ephesus, "disciples without the Holy Spirit." Shall we not hear today the promise of power, power for effective witness, power for each one of us, and seek its fulfillment in our present-day life? Then, at home and abroad, the old word of this book of Acts should find new application: "So mightily grew the word of God and prevailed."

We will conclude with a hymn that perhaps we have usually sung as a prayer for others to be raised up; let it become a prayer for ourselves to be used of God:

"Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above
Where'er the joyful sound is heard."

Let such a prayer be offered and answered for all our people; and this third jubilee of our missionary society shall be no mere commemoration of the past but a new beginning. Pentecostal energy shall open the way to advances hitherto undreamed, and our missionary service shall be worthy not merely of Carey and Fuller and other heroic pioneers but "worthy of God."

BR

A VICTORY FOR SOUTHWESTERN SEMINARY

Early this year a Baptist deacon in Fort Worth proposed to give \$50,000 on the Seminary Endowment if other friends of the Seminary would match it with \$50,000. This offer was announced by Dr. Scarborough through the press and in letters. Pastors and others were urged to cooperate in meeting this challenge. Up to and including September 18th, 1942, we have received in cash \$54,656.81. We have already reported to our friend in Fort Worth and his \$50,000 will be arranged in a few days.

This challenge has not only enabled us to secure the \$100,000 on endowment, but it has greatly quickened interest in the Seminary work and developed for us an opportunity of securing other money. This favorable condition should be used at once.

Many friends have made subscriptions on the endowment and every one of these should be paid, and we should press right on for another \$50,000.

We are urging all friends of the Seminary not to allow this victory to weaken our efforts, but to use it to quicken our zeal and as a stepping stone to a greater victory.

J. W. BRUNER, Endowment Secretary
Baptist General Convention of Texas,
312 Baptist Building,
Dallas, Texas.

BR

Rev. E. L. Douglass, formerly pastor at Hollendale, has recently resigned the pastorate of Mt. Pleasant church, Roanoke, Virginia, to enter the armed service as chaplain.

Sunday School Department

E. C. WILLIAMS, Secretary
MISS CAROLYN MADISON, Elementary Secretary

JOHN A. FARMER, Associate Secretary

RIDGECREST SIDELIGHTS "Homeward Bound"

What meager memories Chaucer's pilgrims must have had of Canterbury compared with those we Mississippians carried from the Ridgecrest Sunday School Assembly. We had sought help not from senseless images but from consecrated leaders who from rich experience taught us how to serve God with more efficiency and fervor.

In our hearts rang such inspired sentences and phrases as: "Victory through Christ," "Our Sunday schools for Christ and country," "Professional piety cannot take the place of the fervent spirit of redeemed men and women," "All because of Calvary," and "He died for me, I'll live for Him."

The journey home carried us through forest-clad mountains of the Carolinas, by majestic Stone Mountain rising sheer from the red Georgia earth, and across Alabama. Yet, more delightful than any scenery was the fellowship, fun, songs and worship that we shared as we rode along. Minor discomforts seemed insignificant; even the sleepyhead who left her hat on the hotel desk was forgiven the ensuing delay. Nothing, it seemed, could upset our pilots, those intrepid state workers.

Back in Mississippi, friends who a few short days before were strangers parted reluctantly, although all were anxious to get home and use the lessons learned at Ridgecrest.

—Mrs. B. Frank Smith,
Durant, Mississippi.

Believes In Them

Rev. A. S. Johnston, pastor of the Davis Memorial Baptist Church, Jackson, evidently believes that Standard Sunday schools are better.

We have just checked our records and find that he has been pastor of three different churches during the last 21 years, and we also find that his Sunday schools in these churches have been standard for 17 out of the 21 years.

This is indeed a most excellent record, and we offer our sincerest congratulations to Brother Johnston on this great achievement. Indeed it is a remarkable record and we are proud of it.

Build and Study

The Bible injunction is to "work and pray." The Shady Oak Baptist Church, Bolivar Association, recently had a Sunday school study course in the book "What Baptists Believe."

The pastor, Rev. Charlie L. Sandifer, of Clinton, writes that the men worked from early morning until late afternoon building the church house, and then came at night to the study course. They completed both the house and the book in one week, which is some record! This splendid cooperation on the part of those noble people, and their earnest desire to work both day and part of the night is evidence of genuine interest on their part in the work of the Lord. We are so glad they have their house of worship completed so that now they can carry on their regular services from Sunday to Sunday. It all goes to show what can be done when the Lord's people are willing to work, study and pray. He will help us in the doing of His work if we will only

do our part and give Him the opportunity to help us.

We have a number of missions and small churches in the state that have made a glorious beginning in their work. And yet, even from modest and humble beginnings large situations have oftentimes been the result. It is ours to do our part and the Lord will help us in His part.

The Last Sunday

Next Sunday is the last one in this Sunday school year. It ought to be a great one, and can and will be if properly planned for.

The last Sunday in September is always Promotion Day in the Sunday schools. This should be a fine day in seeing that all those are promoted who should be. This will be both from class to class within the department and also from department to department. In schools that do not have the regularly organized departments the promotion will be from age group to age group just the same as if there were department organizations.

The proper and regular observance of annual Promotion Day is one of the finest ways to keep the Sunday school thoroughly graded. If people are put in the right classes to begin with, and then Promotion Day is observed every year, it will almost insure the school being thoroughly graded all the time.

Therefore, since next Sunday is your last one for this school year, we sincerely hope, Brother Superintendent, that you will strive diligently to make it a great day as you round out another year. Not only will it be helpful in the proper closing of the year, but it will also serve as a good day to help enter the new year with an increase. We hope that it may be a good day for your school in every respect.

October

Next week will be October. What a glorious month it is to behold the natural scenery that God gives us! Also, it can be a glorious month for our Sunday schools.

Two great items always demand our best during October. These are State Mission Day, which is the last Sunday in October, and also Study Course month for the entire month. Both of these should be planned for carefully in order that the very best results might be achieved. Let's make October an inspiring month in both training our people through study classes and in closing out with State Mission Day the last Sunday.

IT DOES NOT PAY

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our own souls.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.—Ashland Avenue Baptist.

HISTORIC MOUNT ZION CHURCH HAS REVIVAL

On the first Sunday in August we were with the Mount Zion Baptist church in Franklin county in their revival services. The interest and attendance from the beginning was good and continued to grow. There were three additions.

The Mount Zion church is unique and most interesting in point of time and service, location, history, leadership and influence among all of the fine rural churches of the state. It was organized on January 22, 1820, in Franklin county on the famous old Indian Trail as Mount Tebo church, taking its name from the Indian camp of this name which was pitched on the ground where the present church now stands. Rev. Zacariah Reeves led in the organization and became its first pastor. Deacon Joe Cotton, one of the charter members, was appointed by the church to go to the state capitol in Jackson to secure a charter to the church and the forty acres of ground upon which the church was built. He made the trip on horseback. The name of the church was changed, however, to Mount Zion, and I am told that it is the only church in the state that holds a charter.

Among the charter members was perhaps one of the most outstanding men in that part of the state, James Maderson McGehee, Sr., who reared ten children and lived to see all of them saved and active members of the church. The names of the children were Erasmus R., Lou Retta, John Hiram, the father of Judge Harvey McGehee of Jackson; Philip Eugene, Margaret Iva, the mother of our present Congressman Wm. Whittington of Greenwood and Washington, D. C.; James Maderson, Fannie L., William Calvin, father of our present Congressman Dan R. McGehee of Meadville and Washington, D. C.; Micaga C., the father of Hon. M. C. McGehee of Meadville and Houston, Texas, a fine attorney, and Frank Emmett, the only one of the ten children still living and who has served his church as faithful deacon for 52 years. What a power for good is he in his church and community. Among those who have taken their places in the leadership of our state and government are Rev. Willie McGehee, a good minister of Jesus Christ, Mrs. Fannie Westbrook and others too numerous to mention here, doing their part in Christian service, helping to make this a better world.

The old Mount Zion church is over one hundred and twenty-two years old and is still a power and force in Franklin county for the up-building of Christ's cause and kingdom. I do not know how many pastors this church has had, but here are the names of some of them: Solomon Bufkin, W. W. Bowls, R. N. Hall, J. B. Quinn, Dr. J. B. Lawrence, D. H. S. Cox, R. J. Stewart, J. R. Johnson, J. E. Lowe, C. Holcomb, Jim Hemphill, W. A. (Slick) Greene, Charles Magee, Phifer Porter and W. W. Kyzar.

We thrill at the mention of the above

THREE PENNIES

Sitting in the Kirk beside me, was a lassie, thin and grey. Her face was real, sweet and dimly, Her years—thirteen—I think I'd say. Her hands were rough, like those that play, Her fingers long and hard and thin.

When the collection plate came by, I saw her put three pennies in.

And then I wondered who she was— An orphan from a home? May be, Or did she work for wage because Her father's dead, and motherly She has to help her brothers small When mother's sick, too weak to win O'er strife with fate and hunger's call? And yet she put three pennies in.

I wonder if she's just so glad That she has heard of Him who saves Because he once gave all He had— Who quelled the storm and stilled the waves—

Or did she now accept the theme That giving self, saves self from sin? She gave abundance it would seem— The time she put three pennies in.

God bless the lass, whoe'er she be Who sacrifices outward things— The surface things, the thing we see, The costly jewels or signet rings, But who may be full jeweled at heart And rich in culture, song and hymn. God, bless her soul, she does her part Whene'er she puts three pennies in.

—Weelum, in Michigan Christian Advocate.

BR

"Why is it you encourage all your clerks to get married?"

"Well," replied the knowing boss, "I find that married men are not in such an awful rush to go home early as single men."

named pastors. To my mind the secret of the influence and success in the leadership and service of this church is to be found for the most part in the leadership of these noble men of God. It was my privilege to know and have fellowship with some of the pastors of this church and indeed they were God's great and noble servants. However, Mount Zion church has never had a more gracious and efficient pastor and preacher than they have in their present pastor, Rev. W. W. Kyzar of Meadville, Miss. He is truly God's man in the right place. I have had the joy of supplying his field this summer and have been in his home often. I know of no sweeter Christian family than the Kyzars. Mrs. Kyzar is an ideal mother of a fine group of children, a true helpmate and hand-maiden of the Lord, and a real spiritual help in all of her husband's work. Pastor Kyzar has done one of the most constructive pieces of kingdom work for Christ in this part of Mississippi in these nine short years of faithful service in Franklin county.—R. A. Eddleman, Clinton, Miss.

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Panola Associational B. T. U. Shows Marked Progress

Someone asked Mr. L. R. White, associational director of Panola Association, "Mr. White, how did you do it?" meaning how was it possible in so short a time to lead the churches in the association to appreciate and promote the Training Union work. There is but one answer. Mr. White stays on the job. He stays on the job because he loves the work, and he knows that the Adult Union is the first one that should be organized. He says, "I have some good helpers in the other officers of the associational B. T. U., they appreciate their work and seem willing to do their part, so together we have made the record."

The record shows that 14 churches have a Training Union. Every church has two or more unions. Eight churches have the fully graded union, meaning they have a Story Hour, Junior, Intermediate, Young People's and Adult Unions. Each of the 14 churches has a B. A. U. Twelve churches have a Young People's Union. Ten churches have an Intermediate Union. Twelve churches have a Junior Union and ten churches have a Story Hour. This gives Panola 58 individual unions, reaching about a thousand individuals for definite training week by week. We congratulate Panola on having such a good director and other leaders. The following are the officers serving for the coming year. Director, L. R. White; associate director, Claude Lasenby; secretary-treasurer, Johnnie Fagner; pastor advisors, H. A. Borah and J. B. Middleton; department leaders, adult, A. Y. Owens; young people, Lucy Lee Dickens; intermediate, Mrs. L. R. White; junior, Willie Luther McCullar; Story Hour, Mrs. Gaston McCullar. Group directors, Vera Anderson, D. C. McMahan, S. E. Epps, Mrs. Claude Lazenby. Chorister, John Stone; pianist, Mrs. Gaston McCullar.

The newest union organized is at the newly organized church, Clear View. They started their organization with a fully graded union, 10 in Story Hour, 12 Juniors, 12 Intermediates, 10 Young People and 21 Adults. A study course for each union was taught immediately with more than half of the members taking the work.

Gholson, Noxubee County, Organizes First B. T. U.

We are indebted to Mrs. Earl Edwards of Shuqualak for a good report on extension work she and Brother Edwards have been doing. The Gholson church has never had a Training Union, but now, as the result of an interested pastor and pastor's wife, they have three good unions, a Junior, Intermediate and Young People's. Mrs. Frances Haynes is the director. They started right by having a study course, using the Manuals as the text book. All are enthusiastic over the new opportunities they are having in their church life.

"I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble."—Helen Keller.

"While the Bible reveals the wickedness in the heart of man, it also reveals the grace and mercy in the heart of God."

Director Wilborn Reports For Neshoba

For the past year Rev. F. G. Wilborn has been the Training Union director of Neshoba county, and the record for the year shows that this has been the best year in their history for Training Union work. Other departments of the work also show progress and growing interest. A few snap shots of the work will be interesting to you. Spring Creek has just studied "Let Us Sing," one of our newest B. T. U. study course books. A new fully graded union has been set up at Hope church. Mrs. W. S. Goldman, director, Mrs. W. T. Smith, associate director and Miss Yovette Moore, secretary. A short while ago Pearl Valley was re-organized and since then has completed the organization and has a fully graded union. (We mean by a fully graded union, a Story Hour, a Junior, Intermediate, Young People's and Adult union. Five in all.) Miss Waudine Story is proving a helpful leader here. Immanuel, though pastorless, goes forward with their work, recently having their study course. Brother Wilborn is also happy to report a good organization organized and meeting in the Longino school building, the nearest Missionary Baptist Church being several miles from the community. They are blessed by having three young ladies, Blue Mountain College girls, teachers in this school, and they are responsible for this organization and its maintenance. They are Misses Louise Cartledge, Sarah Mortimer and Mae Burney.

The August meeting of the association was at Linwood with an attendance of 141. This was the month for separate conferences and all except the Story Hour was held and reported to be the best they've had. The September meeting was at Pearl Valley Monday night, Sept. 14th. The October meeting will be at Hope, October 8th, and will be held as a part of the regular association. The annual rally in the Four Year program will be held on Friday, October 30, and a goal of 400 has been set for this meeting. Congratulations are in order. Surely no one among us has given himself more to the task than has Brother Wilborn and his efficient corps of officers.

A BOOK ABOUT ME! This is the title of a book mothers and fathers will want for their young child, or for you to use as a gift book to some friend who has a young child. There are two-color illustrations on each page of this small volume which is small enough to fit into the child's pocket. It is written in rhyme and costs a dime.

Primary superintendents will be glad to know that the Primary Manual which has been promised you for some time is now ready for use. Order it from the Baptist Book Store, Jackson, Miss. Pirce 75c.

Are you following the GUIDE? The

25 YEARS AGO

Effort is being made to enroll in the office of the Baptist Student Missionary Movement the names and addresses of all Baptist Volunteers for both Home and Foreign Missions.

The Lowrey Memorial Baptist Church at Blue Mountain ordained to the full work of the gospel ministry Bro. Norris Palmer, who will return to Mississippi College to finish.

Evergreen church in Winston county, J. L. Ward, pastor, had J. L. Hughes as guest preacher, with good interest on the part of the church. One was added by letter.

There were 27 additions in the Center Hill church, 25 for baptism, in Monroe county.

At Antioch in Simpson county, the meeting was held by G. W. Gates. The pastor is R. L. Bridges.

In a report from the Lebanon Association the superintendent of the W. M. U. work urges that "prayer leagues be organized in each society that God might fight our battles for us."

The Oxford Association met with the Water Valley church, and Hon. H. H. Creekmore, one of Mississippi's strongest attorneys, was made moderator and presided in such a way as to win the admiration of all present, according to Pastor A. A. Walker of Water Valley.

"Congress can repeal the Eighteenth Amendment, but it cannot repeal God's law that 'what a man soweth that shall he also reap.' Man can do what he pleases, but he must face the consequence of disobedience to God's law."—Edward H. Pruden.

Standard of Excellence is simply a guide to show us the best way to reach our goal of efficiency. Measure your union each week by it. This is the only way to assure safe traveling on the right road.

Better organized unions have a clinic for all officers and committeemen soon after election. This gives them the opportunity to learn their duties and thus assures better work. The plan usually is to have a leader for each group, for example, all vice presidents and membership committeemen would be in one conference, etc. Try it in your union.

RESOLUTIONS

WHEREAS, God in His wisdom has seen fit to call home the brother of the wife of our beloved Brother Geo. W. McElveen;

THEREFORE, be it resolved that we, the Board of Deacons of Calvary Baptist Church, extend to Brother McGahey and family our sincere sympathy in their great loss and commend them to our Christ, who is able to supply their every need.

BE IT FURTHER RESOLVED, that a copy of these resolutions be given the family and a copy to The Baptist Record for publication, and a copy spread on the records of the Board.

B. E. JACOBS,
W. R. BUTLER,
J. P. WILLIAMS, JR.
BR

FREE TITHING BULLETIN SAMPLES

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy.

The Bulletin consists of four pages. They are furnished either with pages 2 and 3 blank or with 1 and 4 blank. They may be printed, mimeographed or mimeoed at one impression. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in Stewardship education which may lead up to pulpit presentation.

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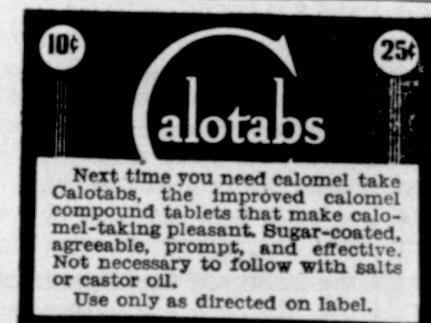
Jack: "I was locked out the other night and had forgotten my keys. Every window and door was locked."

John: "What did you do?"

Jack: "I walked around and around until I was all in."

BR

"All else we can do is shallow and little compared with the power of prayer. He weeps for a broken world."—T. L. Holcomb.



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Evangelist A. D. Muse's magazine, THE HARVESTER, now carries a refreshing variety of features. His own writings, embracing Spiritual-Life Bible Studies, discussion of Revivals; also other valuable contributors' work.

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**THE IMPORTANCE OF KNOWING
AND RECEIVING THE LORD
JESUS CHRIST**

It is written: I John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." Therefore, there is nothing as important as that of having the Son of God.

Then the important question: How may we have the Son? In order to have Him we must first know Him. We read in John 17:3, "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

So, we find that the only way to have Him is first to know Him. Hence, the importance of preaching the gospel. Through the gospel we learn how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day, according to the scriptures." Through the gospel we also learn that His blood, "cleanseth us from all sin." And we also learn that eternal life is the gift of God through Jesus Christ our Lord.

Then when we learn of Him through the gospel, then we must receive Him by faith. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born . . . of God."

We know that those who believe on Him have everlasting life; then, how may we know that we believe on Him? It is just as simple as knowing when we have a birthday, or when we get married; it is an event!

We hear the gospel of Christ; this good news reaches our heart, through the eye or ear, as the case may be. The Holy Spirit gives life to the words of the gospel; and when we hear it, understand it, believe it, and receive the Lord Jesus Christ as our very own sin-bearer and Saviour, then, just that instant, we are saved. And we are not only saved instantaneously, but we are also born of God; and the Holy Spirit enters into our hearts and witnesses with our spirit that we are the children of God. Then we know that we have Him and we know that we have life, and we know that it is everlasting life. John 6:47—"Verily, verily, I say unto you, he that be-

**LAYMAN SAYS SUGAR RATIONING
IS BRAIN CHILD OF WHISKEY
MAKERS**

I could not help but notice the article on whiskey on page 4 of the current issue of The Record. Another authentic item which I read last week stated that the sugar rationing plan is the brain child of the liquor industry and not primarily for solving any real shortage of sugar in the United States.

It seems that there is a huge demand for munitions alcohol which can be made either from sugar or from grain. Liquor, however, can not be made from sugar, so the liquor industry got the ration idea put through so the government would have surplus sugar from which to make munitions alcohol and would not have to disturb the whiskey industry's supply of grain alcohol. A follow-up article in the same Christian magazine stated that as soon as the whiskey crowd announced that they had a five-year supply on hand, then we would begin to get "bonus" sugar. It does seem strange that a government which says it can not control or ban the sale of intoxicants can at the same time control the sale and consumption of a vital necessity.

Our government, however, with all due credit given where deserved, has done anything but try to follow God in peace times, and is following the same dangerous course in the time of war. It's a proven fact that we can't drink ourselves back into prosperity from whiskey derived taxes, nor can we win battles with "sots" for soldiers. It should put even the whiskey crowd to shame to visit any town near our cantonments and see the number of otherwise fine young men who have gotten into drunken brawls, injured themselves and others, and are lying in jail, as criminals, instead of out holding up our flag with honor and dignity.

It's a long road that has no turning, though, and we who are God's children may expect God to see us through whatever is before us. I don't think the rest of the world has

lieveth on me hath everlasting life."

Then we know we are saved and safe for all eternity to come, for we know whom we have believed and we are persuaded that He is able to keep that which we have committed unto Him.

Hence the importance of knowing and receiving the Lord Jesus Christ, the Son of God.—J. E. Heath, Winona, Miss., Rt. 2.

**WHAT DO YOU KNOW
ABOUT WILLIAM CAREY?**

One hundred and fifty years ago, on October 2, 1792, William Carey founded the Baptist Missionary Society. The force of the doughty Englishman who lived to serve his God and cobble shoes for a living, and the force of the movement he founded, can be measured only by God. . . . Sunday, October 4, 1942, American Baptists will observe the anniversary of the beginning of this movement. In commemoration of this event the Broadman Press is publishing

William Carey, by Dr. A. Dakin, 25 cents

A brief, moving, dramatic, factual, and scholarly life of Carey and an account of the missionary revival. The author is president of Bristol Baptist College, Bristol, England, oldest of all Baptist theological seminaries. The type for this book was set in London, and the Broadman Press edition is a word-for-word duplication of the original. Truly here is an event no Southern Baptist can ignore and a book no Southern Baptist can miss—the symbol and proof, wrought in the fires of war itself, that the spirit of God's men does not die, and that God's purposes will triumph.

WILLIAM CAREY
By A. Dakin : 25 cents
BAPTIST BOOK STORE
500 East Capitol, Jackson, Miss.

the right to ask nor expect God to do anything about it for them. We have departed so far from God with our government in general until it will certainly take some "drawing nigh" on the part of the people before there can be any on God's part.

I believe the Christian people, not just the leaders and preachers, but the entire populace of Christendom, need to pray for America now like has never been done previously. Until we do get down on our knees to Him and confess our sins as individuals and as a nation . . . we can hardly expect anything but reverses.

And, out of the results of this war . . . we should certainly learn one thing . . . to use our voting privileges for RIGHT regardless of what it may mean personally or for our political party. The honest, moral, Christian people CAN rule out if they make up their minds to do it . . . and to stick it out with the other side.—Ralph W. Gilbert, Magnolia, Miss.

BR

"Cure for discouragement comes by right care of the physical body, the making much of companionship in life and a resolute hope in God. God is the cure for despondence, discouragement and depression. We are to trust in His promises and trust His love. Let nothing come between us."—Geo. W. Truett.

"The little white piece of paper that we drop into the ballot box is the batter-

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ing ram by which we can batter down wrong. Every citizen should be the best citizen possible. Each has duties and responsibilities weighty in the matter of citizenship."—George W. Truett.

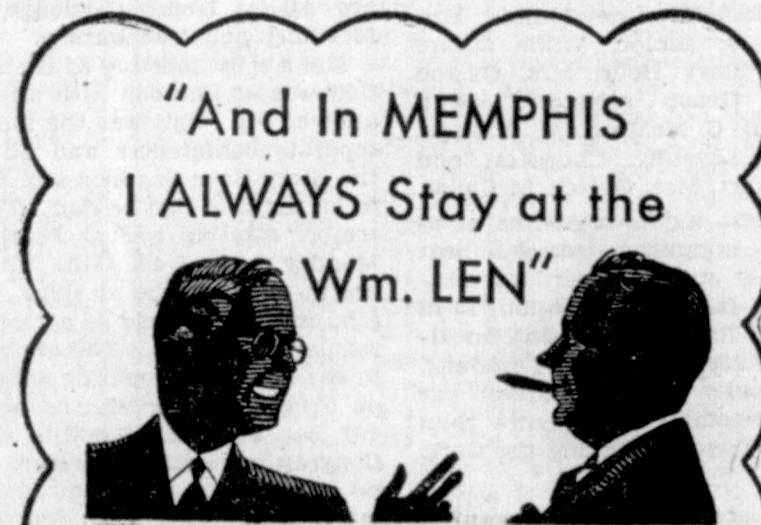
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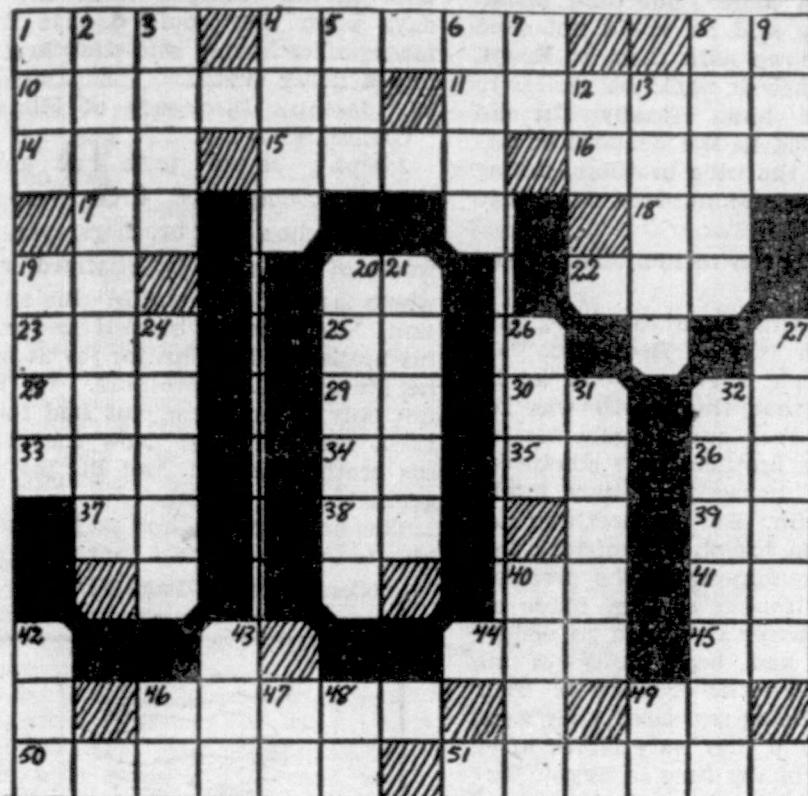


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"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11.

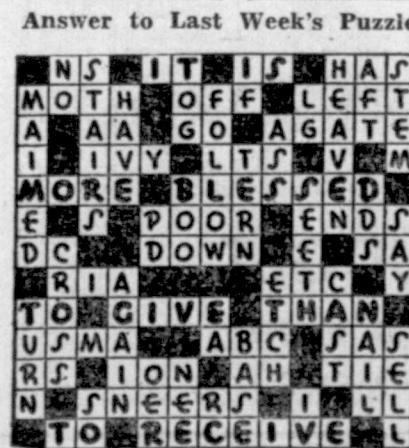
JOY

HORIZONTAL

- 1 Astern.
- 4 "Blessed are ye that weep now: for ye shall . . ." Luke 6:21.
- 8 Month.
- 10 "shall know that I the Lord build the . . . place," Ezek. 36:36.
- 11 "kingdom of heaven is like unto . . . which a woman took," Matt. 13:33.
- 14 Measure of length.
- 15 Continent.
- 16 "he rejoiceth . . . of that sheep, than of the ninety and nine," Matt. 18:13.
- 17 Flemish: florin.
- 18 Creditor.
- 19 Seventh note in scale.
- 20 Compass point.
- 22 "ask, and ye shall receive, that your joy . . . be full," John 16:24.
- 23 "and for joy thereof goeth and selleth . . . that he hath," Matt. 13:44.
- 25 "layeth it . . . his shoulders, rejoicing," Luke 15:5.
- 28 High-priest and judge of Israel, I Sam. 14:3.
- 29 Weight.
- 30 Exclamation of surprise.
- 32 Second note in scale.
- 33 "His . . . s of iron, his feet part of iron and part of clay," Dan. 2:33.
- 34 Eye (Scot.).
- 35 New England.
- 36 Jew beheaded.
- 37 Deadhead.
- 38 Transpose.
- 39 Judge advocate.
- 40 Doctor.
- 41 "Do men gather grapes of thorns, . . . figs of thistles," Matt. 7:16.
- 44 "his . . . was to burn incense," Luke 1:9.
- 45 The same.
- 46 "rejoice, because your . . . are written in heaven," Luke 10:20.
- 49 County council; Cais college.
- 50 "but your sorrow shall be . . . into joy," John 16:20.
- 51 "joy shall be in . . . over one sinner that repented," Luke 15:7.

VERTICAL

- 1 "If ye know these things, happy . . . ye if ye do them," John 13:17.
- 2 "that they might have my joy . . . in themselves," John 17:13.
- 3 "seek diligently . . . she find it," Luke 15:8.
- 4 "Rejoice ye in that day and . . . for joy," Luke 6:23.
- 5 Advertisements.
- 6 "and he saw it, and was . . ." John 8:56.



Can you answer the four Biblical questions below? One correct answer is passing; two are fair; three are good, and four perfect.

1. What was the name of a girl mentioned in the Bible, who recognized a certain man's voice?

3. Was the coal mentioned in the Bible, the same as that which we use today?

2. Why was one of the Marys called "Magdalene," and what does it mean?

4. Do you know about these postage stamps from the Bible? We interpret them as a mockery.

FROM THE PENS OF GREAT MEN AND WOMEN!

"Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

—Abraham Lincoln.

(Read the Bible daily—it is the Book of all books.)
Number 27 of a series. For permanent record, clip and paste in scrapbook.

(Correct answer on page 15.)

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Olive Branch	87	63
Enon (Panola)	62	92
Florence	96	
Bear Creek (Attala)	55	17
Wallerville	69	45
Monte Vista	87	60
Antioch (Attala)	25	
Pascagoula Second	97	40
Louisville	308	73
Ellison Ridge	111	57
New Fellowship (Jasper)	44	
Cross Roads (Webster)	85	
Griffith Jackson	677	331
Bethlehem	70	53
Jackson First	879	286
Calvary Jackson	830	218
Pascagoula Second, Sept. 13	126	52
Gautier Mission	48	
Morgan Chapel (Oktibbeha)		
Sept. 13	57	38
Ellison Ridge	136	60
BR		

MERIDIAN PASTORS COMMEND
ALBERT C. DUNN

The Baptist pastors of Meridian join in commanding Evangelist Aubert C. Dunn to the consideration of the pastors and churches for service as an evangelist.

Brother Dunn since his conversion has proved to the pastors of Meridian that he is a man called of God to do the work of an evangelist in our churches. Wherever he has ministered, the blessing of God has attended his testimony. From January 1941 to May 1942 he was in the Seminary at Fort Worth. He is now established in Meridian and is available for service to our churches as an evangelist. He can be reached by addressing him: Rev. Aubert C. Dunn, Meridian, Mississippi.

—BR—

Ship's Officer: "There goes eight bells. It's my watch below."

Tourist: "Truly remarkable. Fancy a watch striking as loud as that!"

If you are buying a laxative, answer these three Questions first

Ques. Why do most people choose a leading laxative instead of a lesser known product? Ans. Because a best-seller can generally be counted on to give satisfaction or it could not have won its place of leadership. Ques. What laxative has been a best-seller in the South with four generations? Ans. Black-Draught. Ques. Why is Black-Draught made in 2 forms? Ans. Because many people think the new granulated form is even easier to take.

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Name

Address

Sunday School Lesson

Prepared By
Prepared by Bracey Campbell

Lesson For September 27
JOSEPH THE FORGIVING
Bible Lesson: The story of Joseph
Genesis 37, 39-50

Introduction.

Read all the chapters in this great story. It is a story of forgiveness. But what is forgiveness? It is the act of one who has been wronged in treating the wrongdoer as though he had not committed the wrong. But a soul-movement upon the part of the wrongdoer is also necessary. He must repent him of the wrong; that is, he must be sorry he did the wrong, and he must be sorry because he did the wrong, and not simply that he was apprehended in the doing of it. The wrongdoer must go to the one he has wronged and give evidence that he is repentant of the wrong he has done. The wronged person must meet this evidence of the penitent's sincere repentance with a willingness to treat the penitent as though the wrong had not been done. Now, if you have a better statement of forgiveness than this, please write it out and send it to me. I shall sincerely thank you. I know my statement is not as good as it ought to be.

I sometimes think our Lord is so good that He goes a bit beyond the treating of the penitent as though he had never sinned. He put upon the Prodigal Son a better robe than he had ever worn before, as was likely also the ring and the shoes which were put upon him.

In the case of Joseph and his brethren there was very much for Joseph to forgive. His brethren had hated him simply because their father had loved him. This was not Joseph's fault, however much he may be worthy of censure for his telling of his dreams and for his carrying of tales to his father to the detriment of his brothers. But now the years are many and long since his brothers had sold him into slavery.

I. The First Visit of Jacob's Sons to Egypt. Gen. 42.

The occasion of this visit was a famine. All around Egypt, there was a dearth of food, so people came from afar to Egypt to buy corn for food. And this food, mark you, had been laid up in store by a dreamer. His brethren had called Joseph "this dreamer," but when the famine came and they were all in danger of starving, it was the dreamer who had the corn. So in ten thousand other cases, the dreamers are the men who save the world in its times of stress.

So Joseph's brothers came down to him and bowed themselves to him, not knowing that this lordly ruler of the land was the same who as a lad they had sold into slavery. Of course Joseph did not know how his brothers felt as to the wrong they had done him. He was undoubtedly willing and ready to forgive them, and to be at peace with them, but he must know that they were kindly disposed toward him. He had forgiven them the wrong they had done him, but he did not know whether they had forgiven him the wrong they had done him.

Put this down in your notes: It is a great deal easier for you to forgive me for the wrong I have done you than it is for me to forgive you for the wrong I have done you. Said a

woman to me, "Mrs. So-and-so does not like me." "Why?" "She was put on a program some years ago, and not being a practiced speaker, she asked me to help her with her address. I wrote her speech, every word of it, and coached her in the delivery of it. The speech was so fine that it lifted the lady into a place of prominence, and she has never forgiven me for writing it and training her in the saying of it."

Joseph took one look at this company of ten men and said, "Those are my brothers! How I should love to speak to them and ask concerning our father and my own young brother Benjamin, but I dare not before I learn whether they have forgiven me the wrong they did me in, selling me away from father and home."

Here then, we have a fine example of the return of good for evil. Joseph at the last gave orders that his brothers should have the corn they came prepared to buy, and that the price of the corn in every case should be tied up in the sack which held the corn.

The heart of Joseph honed for the old home, for the aged father and the young brother whom he had left years ago, and he told his brothers that they were to come to him no more unless they brought their youngest brother with them, and, moreover, he detained their brother Simeon with him. No doubt he looked upon Simeon times without number while he was there in Egypt, and longed to make himself known to him, but a larger purpose restrained his natural desire in this regard. In this matter he exercised the restraint the absence of which has wrecked so many fair prospects in so many lives. Away out there in the future there is an ultimate great purpose which is just within the range of accomplishment, but there arises some petty but clamorous desire, and men yield to the clamor of that desire for gratification, and the high purpose is thereby thwarted.

II. A Second Visit of Jacob's Sons to Egypt. Genesis 43.

Men's needs are recurrent. No supply of good things will suffice forever. We sometimes acknowledge in our prayers, "Lord, we know that past blessings will not suffice for the present," and so it is. The sons of Israel obtained from Joseph a supply of corn

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A BETTER INVESTMENT

on their first visit to Egypt, but they used it up, and in the course of time had need of more. But their father had already said he would not send Benjamin down with them to Egypt, and they knew it would be useless to go without him. Finally the old father yielded to the demand of necessity and the nine brothers, taking with them Benjamin, went down into Egypt again.

III. Honor Given to Benjamin. Genesis 43.

The brothers came to Egypt, and along with them Benjamin. Of course Joseph knew as soon as he saw them that this youth was his younger brother and, largely for his sake, all the brothers were conducted to Joseph's house that they might dine with him. But the brethren not knowing who Joseph was mistook this show of friendliness for the probable prelude to trouble, so they made an appeal to Joseph's steward to believe that they had been guilty of no wrongdoing on the occasion of their first visit. Being reassured, they went in to dine, and they were served after the custom of the time in Egypt. According to this custom, all servings of food went from the presence of the host, so Joseph sent each of his guests his serving of food, and the portion he sent Benjamin was five times as large as any of the others.

IV. How Benjamin Was Brought Into Peril. Genesis 43.

Read this passage again to see how Joseph tested the love of his half-brothers for his full brother Benjamin. So he brought Benjamin into peril of his life, and pretended to bind him in perpetual slavery.

V. How Benjamin Was Delivered.

Genesis 44:14-34.

Read again Judah's splendid plea. It is one of the noblest pieces of natural eloquence in any literature, sacred or profane. Especially notable in it is the expression of tender regard

Ladies, they used to say: "That's TABOO!" Now read these facts

Not long ago, many a woman would prefer to suffer in silence from periodic, functional pain rather than talk about this subject.

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Try CARDUI. For 62 years thousands of women have said they believed it helped them.

for the aged father which breathes through every sentence. The brothers were indeed changed from the old days when they could deceive their father after having sold their brother into a living death.

VI. Joseph's Disclosure of Himself. Genesis 45:1-4.

Joseph's severe tests had abundantly accomplished their purpose; they had shown his brothers, even the worst of them, to be changed men, whom he could trust. In this situation, Joseph made himself known to his brothers. He wept for joy at having regained his brothers. He had not only found them, but had found them changed men. Now they were his brothers indeed, and his joy was great because of this.

The brothers did not at first seem able to take in the fact that this great

(Continued on Page Fifteen)



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SOUTHWESTERN BAPTIST RELIGIOUS EDUCATION ASSOCIATION COMMENDS ORDINATION OF LAY WORKERS

Be it resolved, by the Southwestern Baptist Religious Education Association, in its annual meeting at Fort Worth, Texas, on September 1-3, 1942, that commendation be expressed of those churches which, following the action of the Southern Baptist Convention in San Antonio in May, have given church recognition to their employed men in the fields of religious education and sacred music. We believe that the setting apart and recognition of these qualified, consecrated workers, by the churches, will greatly strengthen them and help them in giving more effective full-time service, as they feel led of the Lord, and that such church action will tend definitely to raise the standards for workers in these fields.

It is hereby resolved, further, that appreciation be expressed to the pastors of different churches, in the several states, who have shown such sympathy for and cooperation with these workers, in giving church endorsement to those who have prepared themselves for definite religious work as a vocation, and who have felt called of the Lord to such work.

Be it resolved, further, that copies of these resolutions be sent in the name of the Association to the Baptist papers of the several states, with the request that such use be made of them as they think best.

Respectfully submitted,
(Signed)

L. H. TAPSCOTT, Chairman,
JOE DAVIS HEACOCK,
T. B. MASTON.

BR—

SUNDAY SCHOOL LESSON

(Continued from Page Fourteen,

man was their brother, and then they were as slow to believe that he would be gracious to them, after the great wrong which they had wrought him. But he stretched out his arms to them and they at length believed that he had forgiven them.

VII. Joseph Preaches Providence.
Genesis 45:5-8.

The surgeon's task is not complete if he leaves an open wound. Wise dealing with sinners never ends when they repent. They must be comforted and lifted into new confidence. This is what Joseph now does for his repentant brothers. So he tells them that what they had done to him had been used by the God of their fathers to bring life and joy to those without, and had lifted him, their brother, into a position of trust and honor second only to that of the king.

VIII. Joseph's Family Reunited. Genesis 45:9-13.

Or should we not rather say, "united"? They had not been so before. Now they were at peace, now they could be a united group. Father and sons together, and the sons all brothers indeed. Each a help to all the others, they began at once the formation of the nation.

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CHANGES AMONG THE CHURCHES

Called and Accepted

John S. Nichols, First, Tolleson, Ariz.

J. D. Rabun, Supply, Tabernacle Church, Vidalia, Ga.

Melvin Rice, Mer Rouge, La.
Orval See, Oklahoma Avenue, Shawnee, Okla.

Aubrey Smith, Loco Hills, N. Mex.
G. R. Smith, Hinesville, Ga.
Harold D. Tallant, London Church, Ky.

J. T. Wallace, Jr., Bynum, Texas.
E. E. Weaver, Lakewood, Birmingham, Ala.

W. A. Wiggins, Port Baptist Church, Okla.
Robert Williams, Plad, Missouri.
Earl Terry, Wilmer, Ark.

A. Pierce Waltz, Lake City, Iowa.
H. L. Weeks, Thomas Memorial, Bennettsville, S. C.

Resigned

Millard J. Berquist, Riverside, Jacksonville, Fla.

John T. Dougherty, Edwards Street, Vandalia, Ill.

C. E. Fite, First, Weatherford, Okla.
Thomas W. Fryer, First, Dunn, N. C.
S. J. Gardner, Siloam Church, Piedmont Association, S. C.

M. V. Gonnen, Santa Rosa, N. M.
Bird Green, East Side, Mt. Vernon, Ill.

Otis J. Hagler, First, Beaches, Fla.
M. M. Hall, West Point, Ark.

W. A. Hamlett, First, Tavares, Fla.
Joe Hankins, First, Little Rock, Ark.
Jesse M. Hill, East Gaffney Church, S. C.

J. F. Hodgson, Three Springs, Va.
R. Lofton Hudson, First, Portland, Tenn.

Richard Howerton, Emmaus, Va.
T. B. Hurst, Sayre, Ala.

John L. Isaacs, Afton, Okla.
E. H. Jennings, Bradenton, Fla.

R. A. Johnson, Pulaski, Tenn.
Richard Judd, Corbett, Okla.
Nolan M. Kennedy, First, Floralla, Ala.

J. Perry King, First, Roby, Texas.
A. L. Kirkwood, Port Sulphur, La.

C. E. Kolb, New Home, Lakeland, Fla.

BR—

"The church is the suffering, sacrificing instrument to reveal Christ's love to the world. When the church has suffered most, the church has advanced apace. Satan may kill preachers but he can't kill the message. He might destroy meeting houses but he can't destroy the church. Only the church is capable and adequate to stand up against all issues. When Hitler started out on his program of world conquest, everything except the church flattened out before him."—Louie D. Newton.

If you suffer **MONTHLY FEMALE PAIN** which makes you **WEAK, CRANKY** Nervous—
If at such times, you suffer from cramps, headaches, backache, distress of "irregularities", periods of the blues—due to functional monthly disturbances—
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AT THE CROSS ROADS IN 1942



AN UNBALANCED DIET

The American Red Cross is appealing to agencies and organizations far and wide to contribute "kits" to be presented our boys as they are inducted into armed service.

These kits contain many necessities, such as soap, razor blades, buttons of various descriptions and materials for mending clothes; also pipe, cigarettes and—a deck of playing cards.

How far will the playing cards go toward helping the boys' spiritual and moral uplift? Surely there are many who never knew gambling, and who have been taught the sin of gambling; yet our Red Cross is providing them the elementary weapon that will teach them the first step in this iniquitous practice.

Is it possible that there are no Christian leaders among our Red Cross units that would have preferred putting a Bible into these kits so the boys would have God's sword to help them to victory?

C. S. LUMBLEY,

**Answers To
Know Your Bible**

Feature on page 13.

1. (Girl's name): Her name was Rhoda, and the man's voice was that of—See Acts 12:15-25.

2. (Coal): The word "coal" represents five different kinds, none meaning mineral coal. In John 21:9, it means charcoal, and in I Kings 19:6 and Isaiah 6:6 hot stones are meant.

3. (Magdalene): It means that this Mary came from the Galilean village of Magdala, near Tiberias, on the shores of the Sea of Galilee.

4. (Postage stamps): In celebrating the tenth anniversary of the Fascist government in 1932, a stamp was issued, bearing the massed flags of Italy on an altar with the Holy Bible. Germany has also issued four stamps, picturing (1) "Feeding the hungry"; (2) "Giving a drink of cold water"; (3) "Clothing the naked," and (4) "Healing the sick."

"We have failed in our educational system because we have allowed education to drift into secularism and rather ignore faith in God."—Luther A. Weigle.

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THE BAPTIST RECORD

Jackson, Mississippi

**BAPTISTS WILL CELEBRATE ORGANIZATION OF
BRITISH BAPTIST MISSIONARY SOCIETY**

(Continued from Page One)

and who shall let it?" Andrew Fuller, pastor at Kettering, declared at the close of the sermon that "We are on the high ground again which we touched at the close of Brother Carey's sermon at Nottingham." In the afternoon Samuel Pearce, pastor at



William Carey and his convert.

Birmingham, who had been brought from beyond the Association's borders "to cast love's fire into their hearts," was the preacher.

In The Home of a Deacon

That evening they were invited to Widow Wallis' home for supper. Her husband, Beeby Wallis, a deacon in the Kettering church, had died a little while before, but she carried on the tradition of the Wallis home as the "Gospel Inn," where preachers were ever welcome. Joseph Timms, a wood stapler, had been elected to take her husband's place on the board of deacons, and Mrs. Wallis asked Mr. Timms to attend the supper and act as host.

After supper, they adjourned into the cosy lean-to back parlour, twelve by ten, for the evening session of the ministers' meeting. There were twelve preachers present, a student from Bristol, and Deacon Timms. They addressed themselves to the consideration of the resolution, above quoted, and after an inspiring appeal by William Carey, closing with the historic words: "Can't we Baptists at least attempt something in fealty to our Lord?" and hearty words of support from Fuller, Pearce, Ryland and Sutcliff, the following resolution was unanimously adopted:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendation of Carey's Enquiry, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

"You Hold The Rope!"

Then came the offering. It was felt that few, if any, of the preachers present were prepared to make cash gifts, and it was therefore agreed that in the offering each might put down the amount he would undertake to raise. Fuller used his snuff box in receiving the subscriptions and gifts. When added, the offering amounted to thirteen pounds, two shillings, and six pence (between \$50.00 and \$60.00).

There is a tradition that Carey said to the group, when the offering was announced, "I now put myself into the offering." We do know that he turned to Fuller and said: "You hold the rope, and I will go down into the mine in search of lost souls."

The student referred to as from Bristol, was William Staughton. He had preached five Sundays in College Lane, without a penny of offering. He sub-

scribed a half-guinea (about \$2.25) and afterward declared: "I rejoice over that half-guinea more than over all I have given in my life besides."

Briefly, I have related the story of Kettering, October 2, 1792. Shortly after this historic day William Carey sailed for India, and the modern Christian missionary movement began. I need not follow the story further.

The Baptists of England are now in the midst of their celebration of the 150th anniversary of the birth of modern missions. They will have a great coadjutorship at Kettering on October 2, continuing through Sunday, October 9.

Southern Baptists, along with our Baptist brethren throughout the world, can join in this celebration on Sunday, October 4; and I believe our pastors and people will be grateful for this privilege of uniting on that one day in grateful acknowledgement of the birth of modern missionary pioneering, October 2, 1792, and the glorious work of William Carey in blazing the way for those who have followed him in making Christ known to the peoples of earth.

No detailed program is suggested. No expense will be incurred in creating literature for the day. Every pastor is asked to acquaint himself with the life of Carey, through the numerous books available in our Baptist Book Stores and in the public libraries, and preach that Sunday on this inspiring chapter in the Acts of Jesus in the lives of his disciples.

Brotherhood chairmen are requested to feature this celebration in their October meetings, and join, as they always do, with their local churches and district associations in such special programs as may be launched on Sunday, October 4, or during the month.

Let us ever remember that the Kettering meeting was held in a deacon's home, and presided over by another deacon. Laymen have been stalwarts in the support of the world missionary enterprise from the days of Abraham and of Barnabas, and even to this good day.—Louie D. Newton in Brotherhood Quarterly.

—BR—

Rev. G. G. Mooney, student at B. B. I., has been called as pastor at Brooklyn, Forrest county.—Reporter.

BAPTIST PASTORS AND LEAVES OF ABSENCE

I note that a large number of our pastors who are going into the army are getting leaves of absence from the churches.

Since I had this experience in the last war, I am writing to offer a suggestion both to the pastors and churches. I was pastor at the First Baptist Church, Idabel, Oklahoma, and they gave me a leave of absence, and of course every time they tried to secure a pastor, no man wanted to take the church because it was temporary. After several months, and having had several men before them, they wrote me with a great deal of delicacy, and asked me for my resignation, informing me of their problem. I sent them my resignation. However, several months had passed and they went a whole year without a pastor, and by that time I was back, and they called me, but I think it was bad for the church and it was bad for me.

I did not know they had called me until I had come back from France. I stayed with them two months, and then came to Ada. I believe when a pastor is accepted for a chaplaincy, or in any branch of the service, it would be best for him, and best for the church, if he would resign. I am sure the Lord will open up a field of service for every one of these men when they return.—C. C. Morris.

—BR—

Rev. Jack Cranford, Jr., has been recently called to serve the Calvary Baptist Church of Warren county. Calvary church is located near Vicksburg. They have a new church building, live Sunday school and B. T. U. organizations, and an enthusiastic membership. Brother Cranford began his work Sunday, September 13.

The Quisling government has forbidden Norwegian newspapers to discuss the struggle between the church and state, according to word received by Norwegian sources in New York. It was also reported that the Norwegian opposition bishops have refused to resume negotiations with the Quisling government unless Bishop Eivind Berggrav, primate of the church who has been under arrest, is released.

Dr. Claud B. Bowen will be in a revival at LaBelle Baptist Church, September 28th, through October 6th.

DEMOLISH DEBT!

Last spring the District Now Club Chairmen (men and women) held a meeting in this office. They certainly "meant business" about paying off Baptist Bonds. They were not so much concerned over saving "some" interest as in saving "all" interest.

The following resolution speaks right out:

"BE IT THE SENSE OF THE DISTRICT NOW CLUB CHAIRMEN AND CHAIRWOMEN. That it would seriously impair the work of the "NOW CLUB" to talk or even think of refinancing our bonds to obtain a lower rate of interest at this time. We favor an "all-out" effort to PAY our debts NOW!

"We respectfully request that this resolution be submitted to the next meeting of the Executive Committee of the Mississippi Baptist Convention Board.

"Motion by Owen Cooper and seconded by W. D. Cole."

We hope and pray that more and more Mississippi Baptists will catch that aggressive spirit and act in the power and joy of it!

**GIVE TO THE NOW CLUB NOW!
DEMOLISH DEBT!**

**Mississippi Baptist Education
Commission**

Box 530
Jackson, Mississippi.